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ABSTRACT

An essay explores alternative futures for mankind and the psychological and sociological changes needed to insure survival. The author asserts that to escape disaster it will be necessary to implement new concepts of control and self-direction; man's self-image must allow for the spectrum of human diversity. Two alternative philosophical views of man, the mechanomorphic and the humanistic, are discussed, then the development of human culture is further elaborated on in terms of eight stages of maturation (called intentionality gestalts) ranging from primitive to transcendent. It is concluded that increased realization of human potential requires social synergy rather than social competition. The essay discusses sketches for a new educational system to facilitate the actualization of human potential, and advances theories for obtaining an optimally functioning pluralistic society. (RB)

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THE HUMAN POSSIBILITY: AN ESSAY TOWARD A PSYCHOLOGICAL RESPONSE TO THE WORLD MACROPROBLEMS

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Educational Policy Research Center

JAMES F. T. BUGENTAL

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This report is abridged from material produced by Dr. Bugental while he was acting in a consulting capacity to the Educational Policy Research Center. It was edited by Susan F. Sterett.

ABSTRACT

To escape possible world disaster and to solve the macroproblems of the world, it will be necessary to implement a new concept of control and self-direction. Control is the key to survival, but the initial step in developing proper control is understanding the necessary image of man and the spectrum of human diversity.

This essay presents the perilous futures of man; outlines the forms of control, the images of man, and the spectrum of human diversity; discusses the necessity of realizing individual potential and social synergy; suggests preliminary sketches for a new educational system to facilitate the actualization of human potential; and advances theories for obtaining an optimally functioning pluralistic society.

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I INTRODUCTION

Throughout man's history, the concept of control over human beings has been that of a few persons exercising domination over the majority. Whether in the realm of political governance, religious authority, or academic and scientific disciplines, the pattern has been pyramidal. Those near the apex have employed persuasion, exhortation, threat, promises, punishment, reward, torture, and supernatural sanctions in trying to control persons at or near the base. It is likely that control in the future will follow the same patterns.

However, there is another possibility; in the past 500 years, a new concept of the nature of man has evolved. The individuality of each man is being recognized and is becoming a general human value. This may be man's last best chance to move into a new era of human experience. In short, there is the possibility that a whole new concept of control may be possible.

Any concept of human control rests on an implicit or explicit base of the image of man. We will contrast what may be called the "mechanomorphic" image of man with a more humanistic one. With this fourdation, we will need to consider the significances present in human diversity. Because human beings differ on almost every dimension of experience and behavior, their commonalities are often overlooked and practical methods of achieving concerted action on a self-chosen basis seem beyond reach. We need new ways of thinking about human diversity.

An instance of such a new perspective on the differences among men is provided by a schema of forms and conditions of human existence to be presented herein. The substance of this concept is currently only an hypothesis and may be much altered by further studies. The process principles that provide the dynamics of this schema are of central importance. While they too await further development and verification or amendment, it is not too early to propose that they offer possibilities for a breakthrough in human experience and in planning human society.

In brief, this schema builds on the recognition that at all times men structure their lives around their implicit definition of what is "good." This definition of "good" varies among men and among societies or segments of society. A second observation adds an important dimension: as

individuals or societies approach attainment of what they conceive as good, their values begin a transmutation from which new ideals emerge. This may mean conflict within individuals themselves or between groups as there are some who continue to adhere to the old and others who argue for one or another new value. These two observations (that men structure their lives around goals or values and that the approach to attainment of these goals often results in a redefinition of what is desired) are a foundation for a bold hypothesis: perhaps there is a consistent sequence to the values or goals that men may pursue.

If such a sequence can be found, there is the possibility that the destructive conflicts among men, which have at times mounted to the point of threatening the countinuance of the species, may be capable of being viewed in a new and freeing way. Instead of the differences among men inevitably being viewed as the natural competition to determine what is the more right, the discovery of the underlying sequence in such evolution opens the possibility of true synergy in human society.

This last and important point needs clarification: If there is good reason to believe that the attainment of one man's value is part and parcel of the attainment of another man's goal (as when the achievement of material abundance opens to the seeking for a greater sense of relatedness, for example) then both men ultimately are seeking the same good and not conflicting ends. The difference becomes one of timing rather than of value. Under these conditions, it becomes evident that both are delayed in their movement toward that which they desire when they are "sidetracked" into conflict with each other. However, when they are able to support each other's efforts, both are advanced in their movement toward their desired ends. Thus, there is some basis for hoping that men may move toward the ideal of synergic society.

It might be said that all men are seeking the same good. However that same good is in different forms: material possessions, an ordered life, sense of brotherhood or community, or mystical communion. Whatever it is named, it may be viewed as at bottom the effort to fulfill one's destiny, to realize one's potential, to actualize one's being. If all men could come to the recognition of this commonality, the basis would be available for a new form of human control--self-direction based on self-interest, which is an aspect of the common requirement of all men for the opportunity to fulfill their being.

Most of what we in American society think of as education is failing in its social mission, is inefficient and even destructive, and is founded for the most part on a mechanomorphic image of man. A broad scale educational instrument that is based on an inherent trust in the synergic

view of man is needed. Thus, for example, instead of attempting to establish a predetermined curriculum for all students, the new social instrument would be a wide ranging resource agency to which people of all ages, backgrounds, and occupations might turn for facilities and support to accomplish what they are seeking. There would be, especially at the outset, instances of conflict, but these could be used as opportunities for education in the synergic view.

Other suggestions for the implementation of the theory of self-directed control as a way to deal with the world macroproblems are discussed. In general, they follow the same principles. The underlying message is that human society is at a crucial choice point in history. It is likely that man will destroy himself or set back the course of his development by centuries. It is possible that he will befoul and despoil his planet and his own life so that both are demeaned and he is robbed of his once possible destiny. But it also is within the realm of possibility that man may at last take the quantum leap forward that may change his life and ennoble his being for ages to come. The choice, whether we like it or not, is ours.

II PERILOUS FUTURES

It is obvious that these are perilous times for men as individuals, for man's societies, and for the race of man. Moreover the pathways that may lead us through these perils, or the pathways that may let us preserve and even enhance the possibility of being human are not obvious. This essay will speculate on: (1) some probable impacts on human experience of what have been called the world macroproblems, (2) some new perspectives on these matters, and (3) some possible courses of response that seem promising as first steps toward protecting and fostering the human possibilities.

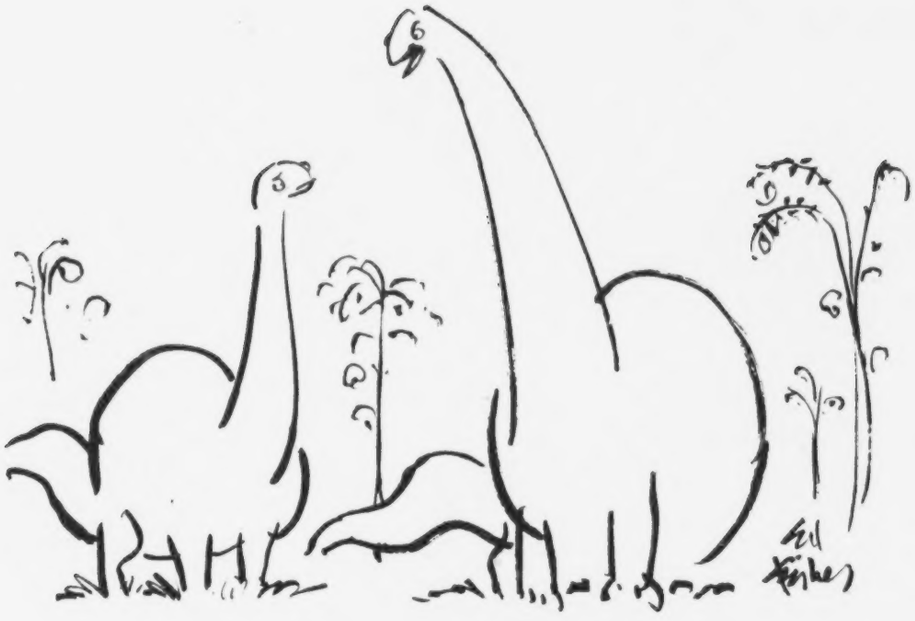
The Possibility of World Disaster

The central issue of our times and of the foreseeable future is man's inchoate struggle to survive as an evolved species. There can be little doubt that the potentiality for a global catastrophe now exists. It is possible that the forces that will determine whether or not such a doomsday occurs are currently in motion--in terms of the attitudes, values, investments, and habitual ways of thinking and acting. A recent cartoon (Figure 1) in a popular magazine reveals man's present situation.

Of course, global catastrophe has been the forecast of gloomy sages in every generation. It is a familiar experience to read a quotation foretelling the end of the world and then having the source revealed as some prophet who lived a hundred, or a thousand or more years ago. The usual implication is that such unhappy predictions are misguided, untrusting, and rather foolish.

However, we need to remind ourselves that disasters have occurred repeatedly in man's history--disasters that quickly or more slowly swept away most if not all of the known world. Rome fell, as did Babylon, Crete, Egypt, Mesopotamia, and the great states that had lasted thousands of years on the Indian subcontinent. The dire forebodings too often have proven accurate.

Additionally, we need to recognize that never before has man had the technology to initiate a general and lasting catastrophe. We not only travel faster and over greater distances, build more and higher structures, and do most things on a larger scale and at a quicker pace, but we also destroy, pollute, and overpopulate with greater efficiency and universality.



"Look, kid, we're aware of the problems besetting our society. We're working on them."

SOURCE: Saturday Review, March 14, 1970.

FIGURE 1

However, our situation is not yet irrevocable. If the next decade escapes collapse, there is more likelihood that what we do now and in the coming five years could affect the odds for survival in the 1980s. Again, if we avoid disaster for 20 years, the impact of an awakened human concern during the next two decades may be significant for the turn of the century. But it is by such relatively small steps that the issue will be turned or lost.

We are at a crisis point in history. We cannot take cautious steps; we must be bold, imaginative, and decisive or our cause and our dream may be lost; civilized man may become extinct.

The World Macroproblems

Man is confronted with four global problems, each of which has the potentiality to affect profoundly the course of history for centuries or even millenia to come. The nature and perhaps even the existence of human life 50, 100, or 500 years from now is going to be affected by whether or not and how we deal with each of the issues. The term "world macroproblem" has been suggested (Harman, 1970) for these kinds of

concerns to convey that they have planetwide significance and to direct our attention beyond the more symptomatic level of specific questions to more underlying confrontations.

The following four possibilities are of such an order of magnitude and pose such a clear and immiment threat to all of us that they may be called world macroproblems.

(1) The continuing state of international anarchy that may result in a thermonuclear war and lead to annihilation of life or the setback of human evolution 50 to 5000 years is an ever present threat.

(2) The likelihood of technogenic disaster is possible from such sources as: pollution of water, air, or earth; exhaustion of crucial natural resources; changes in the biosphere; overpopulation and starvation; intrusions on human functioning such as genetic engineering; or any other unanticipated outcomes of the present relative anarchy of research and development activities.

(3) The cumulative effect of the present cultural breakdown in which nearly all social institutions--e.g., the family, church, education, police and judiciary, and representative government--are showing signs of critical obsolescence is recognized less frequently. The individual person can no longer find security and reassurance in the stability of social structures with which he can identify and through which he formerly felt he could forward his interests or gain protection against outside threats. Many social institutions that have been familiar in our lives are not able to function adequately for today's great numbers of persons and rapidly changing conditions of living. This situation provides incentive for, and is capitalized on by, radicals and revisionists. It is producing a social instability in our country that many persons never thought possible. Symptoms are manifest as riots, arson, threats of rebellion, bombings, assassinations, and the dangers of anarchy. It seems to underlie the alienation of youth and of the intellectual community; the difficulty in obtaining qualified candidates for public office; the growing cynicism with the processes of civil life; and the proliferation of new social ventures (growth centers, free universities and schools, underground newspapers, communes, unorthodox marriage

patterns, and the different "liberation" movements--women, homosexuals, and youth).

The threat posed by the breakdown of the structure of our social institutions is not as ultimate as that posed by the first two macroproblems, but it is nevertheless a serious one. There seems to be much consensus that the United States is headed toward a more authoritarian state. This, as history shows but as we ignore, carries the certainty that sooner or later there will be a violent breakdown of the structure. In the meantime, we feel the danger of the loss of a good life as well as the longer term violation of the dignity and hope of man's possibilities.

(4) Man will only escape the most dire effects of the first three problems by an immense increase in the controls he exercises over his own and his fellows' actions. This is the subject of this report.

The Futures Tree: Visualizing Alternative Futures

Figure 2 illustrates the simple alternatives that are likely to be emerging from the present state of affairs. Three major lines of development are depicted: (1) the different forms of world catastrophe, (2) an abortive extension of the present situation, and (3) man's hope for avoiding disaster and continuing his cultural evolution.

In this essay, the first two macroproblems will be considered together because each presents the possibility of total destruction or the alternative of setting back the progress of man from 50 to 5000 years. These are real possibilities. As indicated in the figure, these possibilities mean that human beings may no longer exist on earth or that man could be returned to a much earlier cultural level.

The Obsolescence of Social Institutions

Most social institutions that structured life for our parents and grandparents are being questioned. The pace of technological change, the evolution of cultural sophistication, the general spread of materialistic-mechanistic values and educational perspectives, and the impact of population density have combined to bring a near collapse of church and school, law enforcement and the courts, nationalism and the military solution to problems, the family, and the mercantile-competitive

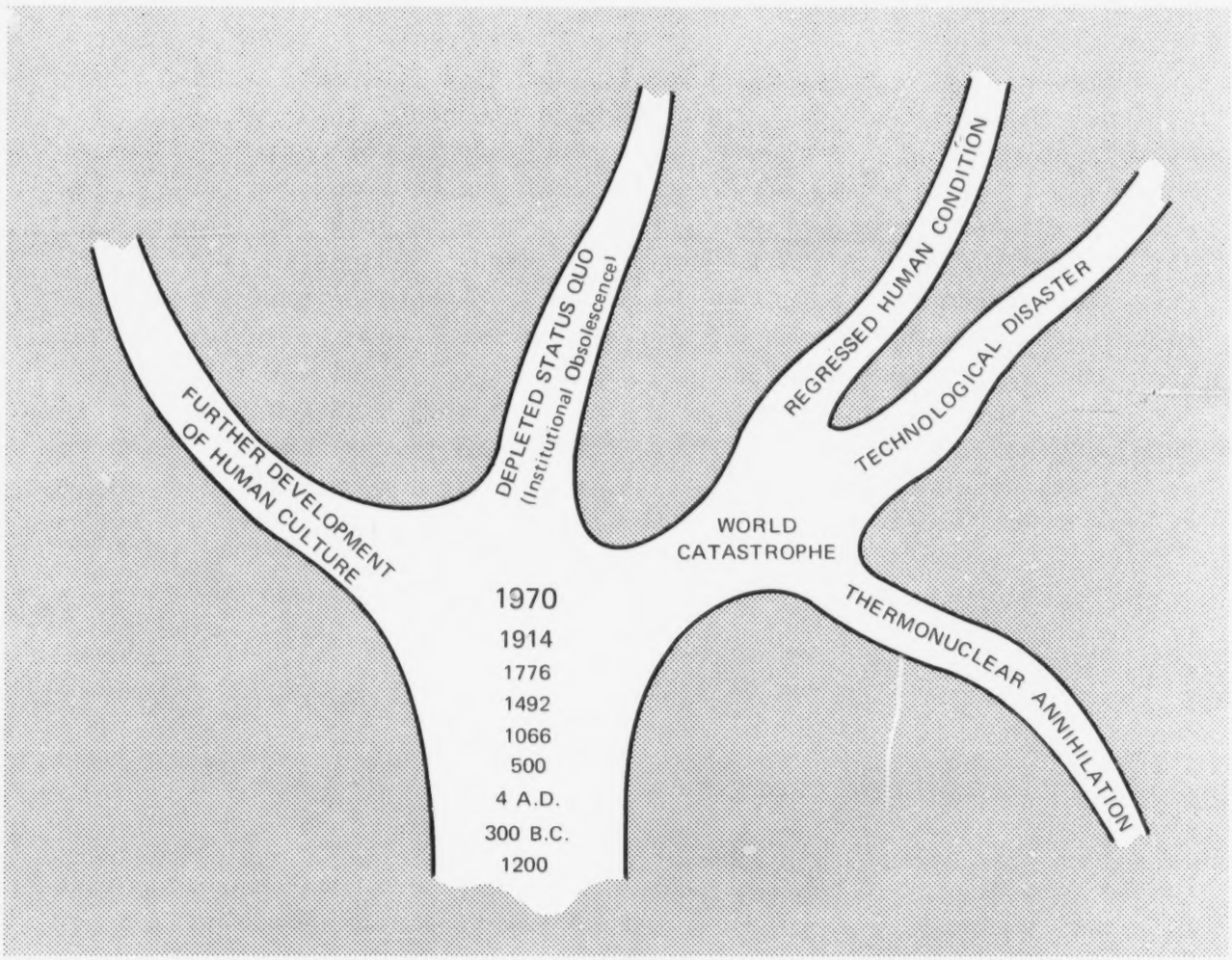


FIGURE 2 THE FIRST MAJOR BRANCHING OF THE FUTURE TREE

pattern of life. Not yet to this extreme, but under attack and giving evidence of impending stresses, are such institutions as the scientific establishment; the popular press; television and radio; the arts; medicine and welfare, including the whole mental health area; and organized labor. Other institutional structures within the culture may be subjected soon to struggle, testing, and the demand for revision.

There are many significances and consequences to a cultural upheaval. It provides a situation from which new social forms, more responsive to the times, may evolve and it stimulates threat and the wish to retaliate and impose order. Thus, the decay of our familiar social institutions leads toward the same solution that those who work to

forestall technological devastation espouse--increased control of what men do and what men experience.

Figure 2 shows an abortive branch deriving from the present that does not yield any set of futures of significance. This represents a rigidly enforced maintenance of the present status of society (local, national, international) in which institutional obsolescence is ignored and its effects are suppressed. Such a course is only likely to occur with a continuation of the international power deadlock as well as prolongation of the arms race and border warfare patterns that effectively deplete the vitality of the major powers without leading to any decisive showdown. It is probable that the continuation of this pattern also would mean increasing centralization of authority with ruling oligarchies (e.g., Russia) or invested cliques (the United States) having to enforce increasingly restrictive controls while providing more population appeasing measures.

This line of development is no development at all and would return to the main trunk at some later point at which time the same choices would have to be faced.

Control: The Key to Survival

What will tip the balance in the direction of man's survival and further development? How can we escape catastrope? It seems true that all survival branchings have one characteristic in common--what men do must be under greater control. The nature of that control may vary widely. We will examine different alternatives later, but at this point we will direct our attention to the concept of control, the necessity for control, and the technology of control. Control is inevitable and must be understood.

All aspects of the world macroproblems are rooted, in some important degree, in human unreadiness to participate in the courses of action necessary to overcome the problems and to reverse the human contribution to continuing or worsening the problems. If such problems are to be reduced or eventually overcome, effective and widespread constraints will have to be placed on what individuals and groups do: cities must not empty raw sewage into waterways, families must restrict the numbers of their children, and nations must cease the spread of radioactive waste. Such controls in every area must be effective on a scale we have not known before. This is the problem of control that is central to all branchings of the futures tree that offers the possibility for man to survive and to continue his cultural evolution.

If man is to survive, he must control his own heedless and destructive attitudes and actions that threaten his survival. Moreover, the threat is so imminent that such control can no longer be allowed to be partial, erratic, local, and of questionable effectiveness.

The Technology of Human Control

The growing imminence of such control is evidenced nowhere better than in the geometric increase in attention to the development of means and models to explore and influence what men will experience and how they will behave.

The following list illustrates the range of forces being exerted on the control of man. The list is testimony to the critical significance of this issue today, to the investments already made and certain to come, and to the probable centrality of the psychological realm in most likely futures. Some of the items are directed specifically at human subjectivity, while others are more indirect, but all have the likelihood of making man's inner experiences--his aspirations and anxieties, moods and emotions, and intentions and motivations--more accessible to his own or to others' influence.

- All of the technologies of propaganda and advertising are being developed to a point of impactfulness without precedent and with sometimes unanticipated consequences (e.g., The Selling of the President, 1968, McGinniss, 1969).

- Refinements and innovations are occurring almost daily in the theory and practice of psychotherapy and encounter groups. Although benign in intent, these processes disclose more about human experiences and how they may be influenced.

- The rapidly growing experimental science of behavior modification appears to promise heightened ability for control of what people do and thus how they experience.

- Techniques already are developed for thought control or brainwashing, i.e., the imposition of particular patterns of ideas and attitudes on subjects without their conscious cooperation.

- Psychoactive drugs--psychedelic, mood control, energizers, and tranquilizers--are produced worldwide and are accepted increasingly as part of normal life in most levels of society.

- Genetic engineering appears imminent as scientists learn more about chromosome structure and how it can be altered.

- Feed-back training in which subjects learn to control physiological processes once thought to be "involuntary" and investigations of computer hook-ups to the brain (man-machine symbiosis) are opening realms of possibility once thought solely the domain of fantasy.

- Surveillance technology, in terms of gadgets and skill, is being augmented so that no actions or words may be assured of privacy.

- Central data banks currently exist and the pressure to increase their number, thoroughness of coverage, and general availability may be expected to grow. The presence of so much collated data on persons makes them more vulnerable to external influences.

- Phenomenology and humanistic psychology, although largely dedicated to values that emphasize the importance of individual autonomy, are likely to disclose secrets of the human psyche.

The Focus on Human Subjectivity

Man has always tried to control his fellows. Throughout history, he has tried to direct what they did, but religious leaders and other teachers have tried to influence what they thought and felt. Even those whose main concern was their fellows' actions, however, have often found themselves trying to affect their inner living as well. It is recognized that when man is compelled to act against his will he is undependable, mechanical, and even dangerous. Only the stupid or the purblind have been content with the simple external act. Most leaders, of whatever persuasion or cause, have tried to win the inner dedication of their followers. Until now, this prize has been sought chiefly through persuasion, exhortation, threat, torture, bribery, compensation, or education. Currently, a whole new arsenal of approaches is being brought to bear.

Human subjectivity, the inner experiencing of men, constitutes an area that has been explored little until relatively recent times. Religionists and philosophers have always kept us dimly aware of this great undeveloped realm. Also, there were the epochal explorations of men of genius such as Freud and his followers and his opponents. Yet it is only now in the closing third of the twentieth century that science

and technology have embarked on a large scale program to convert the tangled and little mapped area of human subjectivity to an organized, developed, and controlled land.

Summary

We have long lived on earth with a heedless and individualistic attitude. The time has come when we can no longer do so. We have three basic choices: (1) we may come to our maturity and exercise new responsibility in self-direction, (2) we may relinquish the controls to a small group with most men remaining child-like subjects, or (3) we may die--all of us or most of us. It is that simple; it is that terrible; it is now.

III CONTROL: THE KEY TO SURVIVAL

The two main forms of the concept of control are: (1) control that is imposed on a person, and (2) control that he exercises of himself. This is a fateful dichotomy with which we will be concerned. When we think about the meanings of the concept and experience of control in human affairs, it becomes evident that the occasion for control arises because we men differ from each other. If we were all alike, we would not have to control one another. It is because one man wants to work while another wants to play, one wants to cut wood while another insists the forest be preserved, one nation contends for an area of land that another insists is its own, one group is designated by society to protect the community from invaders while another group undertakes to fish and hunt, and so forth. It is our diversity that gives rise to contrasts, variety, conflicts, and complementary functions. We seek to prevent unwanted consequences of this diversity by creating controls of one form or another. Thus, the concept of control has meant a process whereby the wishes of one person or group are carried into effect by the actions of another person or group.

For our present purposes, we want to go beyond this perspective to view control in a wider context. For example, the sculptor wields his tools with exquisite control to produce a statue, the jazz musician demonstrates great control as he improvises a chorus during a late night session, and the pitcher has control when he pitches the ball over home plate. All of these are instances of control in which there is discipline in the service of freeing potential. The dictionary definition of control mentions exercising direction, but the main emphasis is clearly toward restraint rather than release. This is in keeping with our culture's outlook on control, but it is also one of the basic fallacies built into much of our thinking about control. Too often we think of control as limitation or even prevention; too seldom do we think of it as modulation, facilitation, and opportunity providing.

A frequently overlooked point is that freedom and limits have a complementary relationship and that control is a term we use in describing that relationship. Where there are no limits, there is no freedom. Discipline is not a bad word when properly understood; discipline is an aspect of control. Conflict, confusion, frustration, and disappointment have come about because the necessary relationship between freedom and limits is little recognized.

Illustrations of "limiting" (note: boundary condition) cases are: if limits were so tight that they permitted nothing--this is the sense of control as in eliminating the forest fire--there would be no permitted freedom, but there would be complete freedom in the sense that anything the controlled person did was a statement of his freedom. Thus, the prisoner in solitary confinement exercises his freedom by shouting, fantasy, or suicide. The other extreme is the hypothetical circumstance in which nothing limits action. This is illustrated in "free fall" or weightlessness such as the astronauts experience. It is evident that a man outside a spacecraft and unable to reach it would be completely helpless. Another instance would be that of an infant whose parents taught it nothing at all but only kept it alive physically. It would be an inhuman creature, as the instances of feral children have demonstrated; it would have no real potential to communicate or to exercise any meaningful choice. Freedom is only possible through the discipline of discovering that some sounds are communicative and some are not, and that some actions bring gratification and that some bring hurt. Learning is the key to meaningful freedom, the basis for the exercise of choice, and the avenue to attaining satisfactions; but, learning in many ways is a process of making discriminations between possibilities. Learning is a developing of a useful set of limits that facilitates freedom.

It is important to note that the dictionary defines control of emotions in the same perspective as control of a horse! This objectification of one's own internal experience is the basis of much emotional distress in many people today and leads often to the further paralleling of controlling one's emotions to controlling a forest fire, i.e., eliminating them. It is important to reinstate human dignity and to value the emotions and the other inner experiences of men as harmonious to man's well being.

When we think of the nature of control in this broader context, we need to realize that it interrelates with such concepts as motivation, intention, choice, and relationship. The problem of achieving control of what men will do in the effort to deal with the world macroproblems leads directly to questions such as how do men generally feel about their lives, what do they seek for themselves, what meanings has their world for them, how hopeful and how anxious are they, and to whom do they relate with trust and to whom with fear?

Two Forms of Control

It is important to distinguish between two forms of control. With all dichotomies, there is some distortion involved; yet there will be a real advantage if we accept the distinction between control imposed by

controllers on others (controllees) and control that is the self-directed.

Imposed control is a term for a range of relationships between controllers and controllees. At one extreme, the controller might forcibly move the body of the controllee into the position he wants, as an executioner might do with a condemned man. At the other extreme, a well-paid employee readily performs the assignment of his supervisor. The common feature of the two extremes is that the controlled person does not act because of his own relation with the desired action, or to put it differently, the desired action (or position) is not itself the primary gratification motivating the controlled person.*

Control that is carried out by winning the controllee's subjective accord with a controller becomes an instance crossing between the two categories. In such cases, the reason for compliance has become in some way a bond between the desired action and the subjective (internal) experience of the controllee. In control in which the subjective attitudes of the controllee are not deemed important, no such bond need be imagined.

Thus far, reference has not been made to the degree of choice permitted the controllee. For example, if the father allows the child to play in his own or his friends' yards, in the school and park playgrounds, and in vacant lots (i.e., any place except in the streets), it is quite a different matter from the child being restricted only to his own backyard. But the difference is in the likelihood of control becoming more intrinsic than it would be otherwise. The overly restricted child will often require many more constraints to maintain control and will resist accepting his limits. The child with wide latitude is apt to be troubled little by what he cannot have since there is so much that is available and he is more likely to incorporate the restrictions for he has already experienced that the controller is trusting at least to some extent of his inner choicefulness. In general, it is sufficient to see choice as one of the important elements contributing to the extent to which control becomes self-direction but as outside the scope of our present analysis.

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* In education the distinction is recognized in terms of contrast between "extrinsic" and "intrinsic" motivations. Extrinsic motivation is a reinforcement or reward external to the desired activity (e.g., grades, degrees, approval, punishment, promise of good jobs) while intrinsic motivation is that integral to the learning itself (pleasure in working with the concepts, seeking the closure of solving the problem, satisfying curiosity).

Intrinsic control may be further subdivided into two forms: (1) genuine mutuality achieved between controller and controllee and (2) greater impetus toward the performance of the desired actions remains with the controller while the controllee cooperates with a degree of investment that may range from the most casual to greater than the controller's own. To understand more about this division it is necessary to consider more about the innerness of self-direction. For example, a child learning to play the piano often must be kept at his practice by the promise of a subsequent reward. This might be a treat of some kind when the practice is over, or it might be the anticipation of his friends' surprised faces when one day he will sit down to play the latest hit songs. In either instance the motivating influence is extrinsic to the process of the practicing. The anticipation of his friends' surprise is an inner experience of the child, but it is not intrinsic to the activity of practicing. Only if the child experiences a meaningful response to the instrument sounds he is producing may we speak of his exercising self-directed control.

Imposed control involves the introduction of an influence into the total picture other than the controllee's own relation with the desired action. This other influence usually has two aspects: (1) the controller himself, and (2) the motivating force that he brings to bear. Thus, the speed limit and violation penalties are established by the legislature or the highway regulatory agency. The father may reward the child with an ice cream cone for playing in the approved areas while punishing him for running into the street. The boss offers the paycheck for his employee's cooperation and threatens dismissal for noncompliance.

Currently, most controllers know that self-direction is preferred to imposed control, provided the desired actions are performed. However, many controllers have little confidence in their ability to secure self-directed concurrence. Many elaborate methods are employed, however, to increase the extent to which willing cooperation supplements or replaces submissive compliance. Those in positions of authority in all stations and all ages have known the importance of winning man's subjectivity if control is to be effective and cooperation is to be motivated effectively.

One of the most potentially powerful, promising, and frightening pathways toward changing imposed control to self-direction is that of behavior modification. The psychological conditioned response is aimed at creating a bond between the desired action and the spontaneously gratifying actions of the individual so that he will respond with the former as though it were the latter. Behavior shaping, as its exponents term it, may have the potentiality of doing what torture, bribery, hypnosis, kingly rewards, and high position have not been able to achieve--

changing the inner experience of men so that they will act as their controllers wish while yet seeming to be self-directing!

Some Frequent Characteristics of Traditional, Imposed Control

Man has more experience with putting reliance on imposed control rather than on hoping for self-direction to be adequate to the solution of urgent problems of society. Thus, we look first to laws and regulations when thinking about the threat of the world macroproblems. It will be instructive to recognize some of the frequently present, but not always recognized, concomitants of the use of imposed control. We will suggest six; others may be identified, but these will serve to remind us of some of the problems with which we must contend in planning for ways of preserving the human possibilities.

The Authority Pyramid

Implicit in the concept of control are relative differences in status, esteem, or both. The model of control in the social structure is the pyramid; the leader is the head of the government while the great masses of the citizens are at the base. The democractic system attempted to invert this pyramid, but a pyramid is unstable when resting on its apex. There is control to some degree as exemplified by the extensive campaigning efforts of the persons in office and the persons seeking office. These persons have or they seek to have the power to control the course of events and the lives and actions of their fellows.

The pyramid is better exemplified in the dictatorships. Control, in such instances, flows clearly from the apex to the base. Yet even in the most autocratic of dictatorships, it is true that there is some "reverse flow" so that we are always speaking in heuristic extremes.

Titles clearly evidence the hierarchical nature of control. "Governor," "Colonel," "Bishop," "Your Majesty," connote great significance. Such attempts to counter this as "Comrade," "Sister," or "Citizen" hardly achieve the purpose.

Objectivity Emphasis

A second frequent characteristic of control systems is its tendency to focus on the objective, the explicit, and the observable. The attempt to control what is in a man's heart is much more difficult than the

effort to determine where his body will be or what his hands will do. We should recognize that imposed or extrinsic control is more frequent and usually more dependable, even for institutions that are more concerned with the inner life of their constituents, e.g., the church. Novices in religious orders are subjected to a discipline (uniforms, no personal names, time filled by group activities) no less strict than that of elite military groups; it is intended that rigid dictates regarding the externals of the initiate's life will influence his inner experience. Yet much attention is given to the external resulting behavior (faithful attendance at prayers, observing the rule of silence, avoidance of levity, dependable participation in work, and so forth). Although if pressed for an explanation, persons in charge of such programs would probably insist that the external behavior is "evidence" of a committed and loyal inner dedication, it is manifest that such "evidences" must have only partial validity and reliability as indicators of the inner state of the person.

Controller as Criterion

A third observation about most control patterns is that the satisfaction of the controller is the ultimate criterion of the success of the control system. This satisfaction may be in terms of viewing the controllee as independent, fulfilled, and enriched, and need not be narrowly or selfishly conceived. Yet it is the controller's estimate of what is to be desired that is governing and often that determines whether further control efforts will be undertaken and the extent to which they will be on the same lines as those used to this point or changed in some way.

Disruption by Diversity and Contingency

Almost any control system may have difficulty if it endeavors to contain human behavior and experience over some period of time. The range and diversity of human activity expands continually. The attempt to write the final and definitive laws to control human beings is foredoomed. In this country, the national congress, the state legislatures, and many local authorities write laws and regulations by the thousands every year. We cannot build the walls high enough, fast enough, or all-encompassing enough to contain the outward thrust of life, or of man.

Societies, e.g., the dictatorships, that depend on a high degree of control to survive must expend greater efforts on containment and forestalling growth and diversity. The Berlin Wall and efforts to jam radio

broadcasts entering the countries behind the Iron Curtain are familiar examples. Genocide and brainwashing are more terrible instances. It is quite conceivable that a tightly organized society may use chromosome engineering in the future to prevent unwanted diversity.

External Source of Initiative

In most instances, if not all, the desired action (i.e., the one the controller seeks to have the controllee perform) is introduced to the controllee from the outside. Sometimes this means only that among several possible actions, the controllee is directed to a particular action. The political candidate tries to persuade the voter to select him from the other possible candidates. In other instances, it means the introduction of a new action.

This raises a subtle point. If the controllee is already performing the desired action, can he in any sense be said to be controlled? This leads directly to our final observation.

Fallacy of the Inert Subject

In most instances, there seems to be the assumption that the controllee was at rest until the controller began his efforts. This is an aspect of the kind of thinking about human beings that will be termed "mechanomorphic," i.e., seeing men in the image of the machine. Thus, the automobile sits at rest in the garage until we initiate its motion. However, this is not true with man; he is never at rest in the mechanical sense. Even in sleep or times of relaxation, he is busy about his own life.

The controllee is not only not at rest, he is active in a controlled way. He is not behaving randomly, but is pursuing his own purposes with intent--the subject is self-directing and controlling his own actions. Since Freud, we have recognized that self-directing is apparent even in persons who are without the power of self-direction, e.g., the psychotic, the obsessive-compulsive, and the ritualistic.

The Contest for Control of Human Experience

Figure 3 shows two forms of control--imposed control and self-direction--as providing routes from destruction and toward futures in which human development may continue.

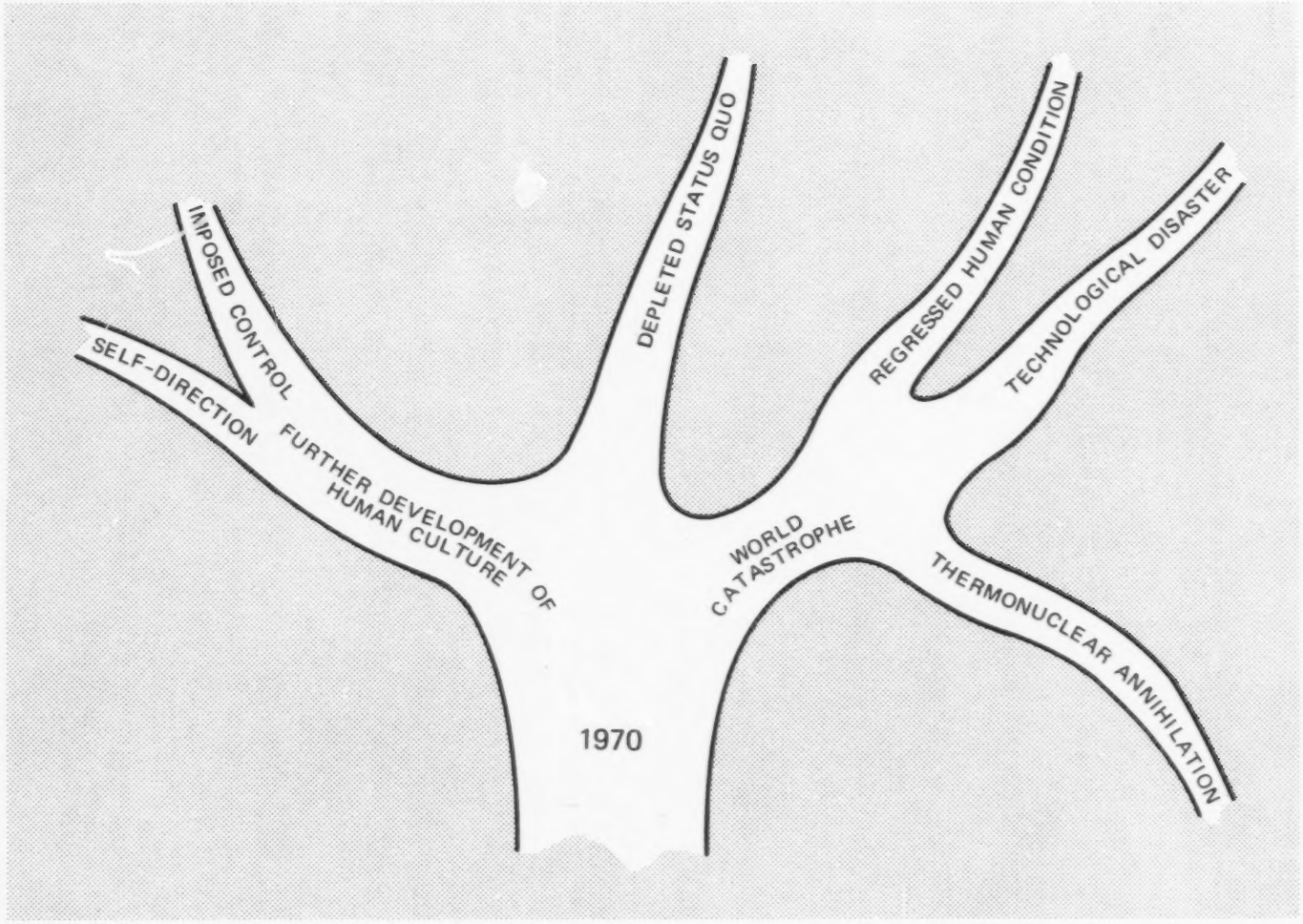

FIGURE 3 THE SURVIVAL BRANCHINGS OF A SIMPLIFIED WORLD FUTURE TREE

The Basis for Imposed Control

Throughout man's history he has tried to control his fellow man. To accomplish this, he has used slavery, legislation, argument, inducements, threats, punishments, and rewards. Men of good will and men of evil intent alike have been forced by necessity--whether they deplored it or exulted in it--to command rather than to persuade. Today's world exalts the democratic ideal, yet it is authority that we turn to in times of urgency. It is rare to trust the potency of freely chosen cooperation. Imposed control is repugnant to the American tradition, yet it is implicit throughout our history--as it is in the history of every society. The issue is not a new one. What is new is the ultimacy with which our culture and our world must and will confront the questions and paradoxes involved.

The imposed control branching in Figure 3 may be represented by the aspirations of some who use the psychological technology known as behavior modification. Conditioning techniques that will by-pass individual volition in an attempt to elicit dependable responses and a higher degree of social prediction and control are sought. For a large part of our population, there would be reassurance in knowing that such an armamentarium would be available to save the world from the possible impending catastrophy.

The Basis for Self-Direction

At this point in man's evolution, there is a dignity of the individual and the possibility that people may be trusted with their own destinies, if not now, within some significant but not infinite time. Furthermore, it has been observed that there is much that is latent in each person that gives promise of his being more mature, more concerned with his fellows and his world, more creative, and more personally and socially responsible without coercion.

Almost all adherents to this perspective would agree that while these observations argue well for the potential of men to take greater and more effective responsibility for rescuing the world from disaster, this is still a statement of what may come about more than a description of what can happen today. There is an essential need for aiding many men to realize more of their own potentials if the self-direction viewpoint is to offer a meaningful alternative future.

The Imposed Control Futures

It appears likely that the set of alternative futures illustrated in Figure 4 has the greater probability of coming first, assuming a safe passage of the world disaster alternatives. This dismaying forecast arises from the long history of man's objectification of himself. As has been traced in other places, the prevailing image of man for some centuries has been increasingly a depersonalized, object-like conception. This mechanomorphic view has given rise to the whole behavioristic psychological orientation in which man is viewed essentially as a machine to be understood only to the extent necessary to bring him to do what is desired. The imposed control branch leads directly to the use of behavior modification to cause the greater portion of the population to do that which some smaller portion thinks most desirable.

The stability of an adjusted society must always be a limited matter. There are two parallel reasons for this and they are important in demonstrating some of the intrinsic defects of the imposed control paradigm for society. These two fundamental sources of instability are: (1) human variability, which in any set of environmental circumstances that does not intervene to prevent it, becomes cumulative and wider in its disparity from the numerical average or norm; and (2) the contingencies of the world--both natural (earthquakes, and so forth) and social (economic depressions, inventions, and discoveries)--have a similar cumulative effect, stretching and eventually breaking any social structure that tries to include all human experience. A society may, by chemical or surgical intervention, seek to reduce human variability, and by rigid policing (and usually a strict religious system) attempt to constrain against contingencies that would be disruptive. Such a society must be closed to the outside world for the most part; must subjugate the individual to the state; and must place a high, if not the highest, value on tradition and conformity. But these necessities help to bring about its ultimate collision with human variability and uncontrollable contingency.

The Self-Direction Based Futures

When the control of human subjectivity is conceived as being accomplished through fostering and relying on the self-direction of great numbers of individuals, it will be necessary to recognize that mankind currently is not ready to initiate this sort of control. The arguments of those who insist on the necessity of imposed control cannot be dismissed by a pious and hopeful assertion of trust in humanity. Nevertheless, such trust when coupled with a plan for mobilization of

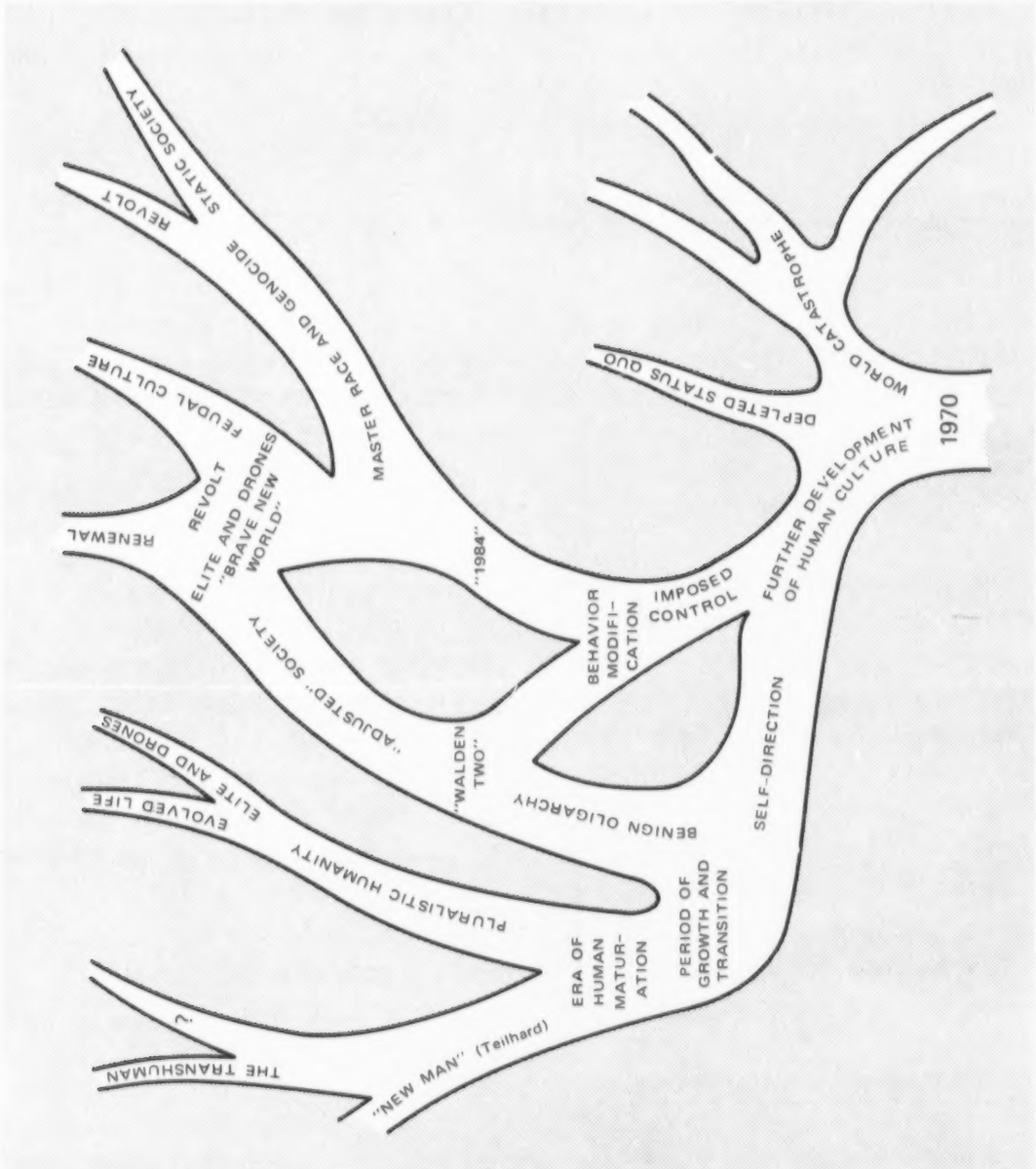

FIGURE 4 THE HUMAN DEVELOPMENT BRANCHINGS OF THE FUTURE TREE

human resources can mean the difference between a transition interval after which individual autonomy is increased and a renouncing of hope for that autonomy to become a significant element in the world.

A period of transition is needed from the present state of human affairs to the point at which individual self-knowledge and self-direction can operate as effective self-control. It is speculated that this transition will have two phases, which for convenience of reference, we may term a "period of growth and transition" and an "era of human maturation."

A Period of Growth and Transition

This period is a time of massive mobilization of support to aid as many people as may be possible to grow toward greater acceptance of man's responsibility for his own and his planet's survival. The key point is the literal significance of the word "mobilization." We must attack human immaturity, human ignorance, and human failures of perspective that lead to self-defeating attitudes and behaviors. These may be overcome but only through adequate effort.

There is a great gamble of growth and transition in this period. Initiative for the mobilization must be assumed by some segment of the total population; they must seek to persuade governments, agencies, and persons to devote large amounts of resources to the task. The potential for amassing great amounts of power exists in the conception of the program. Moreover, the urgency of the situation seems to counsel the use of such power to serve the long term values of humanity in a way that might be less than caring for the immediate needs of particular men. Therein could lie the seeds of an elite/drone pattern for society that could defeat the avowed purposes of the entire program. Therefore, this alternative future must be recognized and guarded against.

An Era of Human Maturation

The humanistic ideal for our whole society--and ultimately for our world--is to attain a level of evolution at which the sociotechnical problems of the world may be dealt with realistically and effectively through the self-direction and enlightened self-interest of a major portion of the population of the world. This is not a new concept even though it is a radical idea to propose that we consider it seriously. It has been implicit, in one way or another, throughout history as one of the dreams of human beings, and was made explicit in the founding of

the United States. It was re-enunciated in the Eisenhower commission's report on the National Goals (1960) and was restated in President Nixon's charge to the American Revolution Bicentennial Commission (1969). It has been the tradition, if not the practice, of education and the agencies of justice of our country for two hundred years.

Yet, though the ideal of a genuine and freely entered into community has such a distinguished American history, there has been a parallel outlook that is in sharp contrast. The "common sense" approach has maintained that men could not be counted on to serve their own or their community's best interests unless compulsion, threat, and punishment were employed promptly and strictly. Often this second view would be garnished with a statement such as, "Of course, when men are better educated or further matured, these enforcement measures may not be so necessary."

The discrepancy between the professed ideals of our nation and the apparent requirements of practical necessity can no longer be tolerated; we have arrived at a point in time when we must make the choice between these two views. We can no longer profess one ideal and practice another.

Control and the Determination of Human Behavior

The world macroproblems we have identified--the threat of devastation by war, technogenic disaster, and the breakdown of the social structure--threaten society in such ways that we are driven to seek increased control as a way to forestall the extreme possibilities. We seek arms control, control of pollutant emission, smog control, control of the expenditure of natural resources, and so on. But fundamentally we seek control of men, of ourselves and others, of what we experience and what we do.

Our technology of controlling ourselves and our fellows is no further advanced today than it was in the time of the Pharaohs. We still rely heavily on coercion, force, threat, pain, and "negative reinforcements," despite repeated demonstrations of history that fear is a poor and undependable motivator. Overwhelmingly, control of human beings generally is conceived in terms of enforcement from outside on the persons to be controlled.

Probable Existential and Psychological Meanings of Control

When we look to the evolutionary spectrum, certain generalizations about the nature of control are suggested.

- The lower on the evolutionary scale the organism, the more control is automatic, built into the structure of the organism, and invariant.

- The more evolved the organism the more alternatives it is able to recognize (not necessarily as a process of conscious awareness; often simply as a matter of having the possibility of more than one response to the stimulus situation).

- Choice may be thought of as the shift of the locus of response determination from the stimulus to the history of the particular organism (e.g., the sunflower tropistically follows the sun and its action is determined by the stimulus, the sun; while a rat makes a left turn in a T-maze because its response is determined by its prior experience of receiving food at the left terminus; that experience being somehow resident in the rat).

- Even an organism as intermediate (in the total phylogenetic scale) in evolvement as the rat shows some additional element besides its history entering into response determination (i.e., a rat that has always been rewarded for a left turn in the T-maze will still make some right turns even though relatively few and may on occasion even fail to make a choice at the intersection).

- We do not know in any truly meaningful way why the rat departs from his history in this way. Words such as "random," "exploratory," "error" and so on are only terms assigned to the phenomenon.

- Reflexive consciousness (to be aware of one's own being and of one's own consciousness) introduces a new center of response determination which may take over wholly or in some proportion of cases from the organism's history.

- The individual organism at all stages of the evolutionary scale at which there is a maturing process (where the organism is not born to the mature state) shows a recapitulation within its own growth process of what is true phylogenetically: i.e., it grows from external response determination to internal response determination and from relative regularity of response pattern to relative variability of response pattern.

These observations illustrate how fundamental to control is the locus of response determination and how significant are the relative

contributions of biological structure, individual history, and reflexive awareness. These matters may be made more evident by describing a scale of action determination that may be thought of as being also a scale of controllability ranging from objectness to subjectness:

Tropism--Humans are geotropic; we respond to gravity. There are other tropisms, also. When we respond tropistically we are objects, not subjects. We can use higher levels of action to affect how we respond to the tropism--as when we develop airplanes and rockets--but we cannot change the basic fact of being the objects of the tropism.

Reflex--When our physician taps our knee with his rubber hammer and our foot responds, he is using an environmental stimulus to evoke a reaction from the body. Unlike with the tropism, however, we can refuse to be the object of that stimulus. However, we usually do not so choose, and the reflex is an action largely determined by the external influence.

Instinct--While man has fewer instincts than the lower animals, there are still important processes of this order; e.g., the sequence from sexual excitation to orgasm. Instinct usually may be thought of in terms of a response to an environmentally derived stimulus that initiates a sequence of activities on a fundamentally unlearned basis. Learning as well as other higher order processes may change or condition instinctual sequences. We know, for example, that the chain from sexual excitation to orgasm is capable of extensive elaborations in varied cultures, by different persons.

Conditioning--The number sequence, "one...two...three...four... five...six..." is a simple example of conditioning. When the sequence begins it tends to go forward. Often, but by no means always, it may be initiated by a higher order election.

Habit--The way most of us select the clothes we will wear on any routine morning or the manner in which we conduct superficial conversations with sales clerks are examples of habit-based actions. We have developed what may be thought of as minimal-awareness reference systems. These are simple programmed ways of performing actions that are not as mechanically identical as counting, but do not warrant extensive awareness and decision-making. These minimal-awareness reference systems include what we think of as a self-and-world concept, a kind of extensive

map or picture of what the usual world is like and who we are within that picture. As long as nothing forcibly intrudes on this preconception, we can go through a great deal of the business of living with our minds elsewhere, as we say.

Selection--There are disruptions of the smooth flow of patterned behavior based on the self-and-world concept. Conflicts among habit systems, and disruptions arising when the world does not accord exactly with our concepts require us to make decisions consciously about our actions and behavior. Selection is a matter of considering several alternatives--usually from the levels of conditioning and habits--and making a choice.

Exploration--When a jazz combo is having a session and a pianist "takes a choice," he cuts free of the way the piece of music has always been played and tries out new variations and elaborations. He is using selection, habits, and conditions, and is going beyond these to explore new combinations and productions. What many learning theorists in psychology have failed to realize is that the consistencies of behavior that they investigate are not as important as the variations of behavior that may precede, replace, or reorganize the consistencies. Man would never have emerged phylogenetically nor, having emerged, he would never have survived if conditioning and habits were the whole of the story. Explorative action is an essential key to the human destiny.

Innovation--It is one thing to break free from familiar patterns and seek new ways of doing, but it is a further matter to choose a new pattern and develop it and make it a stable part of the self or world. Invention, creativity in the arts and sciences and humanities, discovery and development are the forms in which innovation as a human action is expressed. It is the introduction of the creative and the artistic into a family's life, the fresh response of an open person to a new relationship. Innovation is a great span of human action and experience, distinguished chiefly by the elements of freshness and commitment.

In exploration we uncover many new possibilities. Many potentially important ideas, discoveries, and inventions have occurred to people operating at the exploration level. What distinguishes innovation is the person's being committed to what he has discovered or invented. It is the personal commitment that changes possibility to actuality. The poet who dreams his fancies in isolation never makes this step, and the difference is a significant one for the person himself, for society, and for the idea.

Letting-be--The next level may seem, at first glance, to be set in marked contrast to those that precede it. However, in a certain sense, it is the essential companion to innovation. All invention and discovery are expressions of a heightened awareness and appreciation of the wholeness of all that is. Saint-Exupery (1966) has expressed this conception beautifully:

> It is as if there were a natural law which ordained that to achieve this end, to refine the curve of a piece of furniture, or a ship's keel, or the fuselage of an aeroplane, until it partakes of the elementary purity of the curve of a human breast or shoulder, there must be the experimentation of several generations of craftsmen. In anything at all, perfection is finally attained not when there is no longer anything to add but when there is no longer anything to take away, when a body has been stripped down to its nakedness.
>
> It results from this that perfection of invention touches hands with absence of invention, as if that line which the human eye will follow with effortless delight were a line that had not been invented but simply discovered, had in the beginning been hidden by nature and in the end found by the engineer. There is an ancient myth about the image asleep in the block of marble until it is carefully disengaged by the sculptor. The sculptor must himself feel that he is not so much inventing or shaping the curve of the brest or shoulder as delivering the image from its prison.

Letting-be is a form of choice that is the willing and active assent to what is. Letting-be implies a freedom from striving, effortful concentration, and decision-making. It is a broadened awareness that moves through and beyond many of the values and concerns of our daily living while the person is still in and a part of that living.

With this and the next and final level, it is not possible to provide examples. By their very nature, they are not evidenced by certain words or acts. No external manifestation need occur, and any that did occur would not be distinctive. Rather the person attaining to letting-be or transcendence might do or say almost anything. "The wise man may appear a fool," the Buddhists say.

Transcendence--In the final two levels, letting-be and transcendence, we are speaking of aspects or forms of human action and experience much as one might talk about the forms of life on other planets. We are fairly sure there would be some, possibly only lower vegetative forms, possibly more advanced. We do not know, and we have no first hand observation, but it is useful to speculate about the matter and to prepare for the time when someone may get there. The difference is that quite probably some people have "gotten there" in these psychological realms of which we speak though they have not provided undisputed accounts of their journeys. We mean the Christ, the Buddha, and others venerated--or perhaps recognized--as holy or divine. There may have been or currently may now be others who are achieving these forms of experience. They may not always feel the need or the appropriateness of trying to communicate what they are experiencing.

However this may be, it is of value to hypothesize, at least, a level of being in which there is awareness of one's own being as intrinsic with all Being. The subject-object split would be resolved as action and reaction are one, and all dichotomies are transcended.

The sequence from tropism to transcendence is a continuum from objectness to subjecthood. Inanimate objects share our geotropism. Insects show reflexes. Birds obey instincts. Rats are conditioned. The higher vertebrates develop habits. We are objects. We are animals. But we are more than only objects or simply animals. We are human, and thus we come to the levels of selection, exploration, and innovation that have apparent parallels in lower animals but are more distinctly human. And finally we are more than human--we may be human in a way that shares in what we can speculate to be the divine. Thus, we may attain to letting-be and transcendence.

Summary

Control of what men will experience and of what men will do is increasing and will continue to increase if the world is to escape disaster. The question for us is whether we will achieve control by reducing man to the lower levels of the scale from tropism to transcendence or whether we will seek ways of aiding all men in moving to more distinctly human patterns of being.

IV TWO CONTRASTING IMAGES OF MAN

The various problems that trouble and threaten the world, e.g., pollution, overpopulation, racial strife, threats of global war, depletion of natural resources, radical suppression of dissent, may be perceived in terms of certain underlying common denominators, processes characterizing a great many of the problems and contributing to their occurrence, growth, and persistence. One such problem is the technological preoccupation of Western society, as manifested in the almost completely unbridled production of inventions and discoveries without regard for their social and human consequences, in the vaunting of so-called scientific values over all others, in the patch-on-patch philosophy for dealing with problems, and in the ruthless exploitation of natural resources and human lives.

A key aspect of this common denominator is the predominance of the mechanomorphic image of man. Increasingly the guiding image of man for the past two hundred years or more has been that of man as the machine. Unless or until that image is changed, the imposed control futures are the only ones with any likelihood of actuality. Thus, the humanistic challenge of our time is whether or not we can enunciate and bring into general acceptance a more humanistic image of man.

The Mechanomorphic Image

The underlying meaning of the objectification of man (Matson, 1964) has been that we have come to conceive of our essential nature as being machine-like. R. H. Waters (1949) suggested the term "mechanomorphic" to characterize this view. The mechanomorphic view of man holds that the human being is essentially a device for processing inputs (stimuli) and re-issuing them as outputs (responses), and that what occurs within the person is determined solely by mechanistic processes derived from instincts, physiological drives, and patterns of habits.

In a meaningful way the world macroproblems are rooted in--among other sources--the mechanomorphic view of man. We have said above that this view has functioned as a self-fulfilling prophecy, and nowhere is this more evident than in the sense of futility and impotence with which we are confronted almost daily. We can bring no true hope and dedication

to understand and solve world problems as long as we continue to view ourselves as rather feeble machines caught in the interplay of powerful world influences.

In brief, a fundamental contribution to the explosion of industrial and technological change is made by human attitudes and values that foster, tolerate, or inadequately protest a view of man and his world in which this runaway macroproblem can exist. It is this view of man and his world that constitutes the world psychopathology, a symptom of which is the world macroproblem. Such a mechanomorphic view of man and his world is sick or pathological as long as it is allowed to dominate men's perspectives in their relations with themselves, each other, and the environment. When the mechanomorphic is recognized as but one of a variety of ways by which man and his world may be described, we will have begun a corrective course.

From the foregoing it will be evident how central both to our diagnosis of the problems we confront, and to any prescriptions for their alleviation, is an understanding of this pervasive and destructive mechanomorphic image of man. This mechanomorphic view is characterized by such premises--explicit or implicit--as the following:

- Man's functioning is fundamentally logical or rational.
- The analysis of human beings into their components is the way to understand them.
- The cognitive is the most significant aspect of human experience.
- The affective dimension of experience is superficial and transitory.
- Human actions are determined by external and prior events.
- Men are motivated by immediate and selfish gratifications.
- The world of familiar sensory experience is all the world there is.
- Natural laws and human laws alike should be objective.
- Most differences among human beings may be evaluated as good or bad.
- The product is more important than the process.

- Play is a pointless and wasteful activity.
- Individual differences are unimportant.
- Most questions may be dealt with by deciding in favor of one alternative and against the other.
- The relations among men are the same as the relations among objectives--additive.
- It is not necessary to postulate significant subjective processes in human beings to account for what they do.

The Humanistic Image

The humanistic image of man is as ancient as man himself although it has been eclipsed frequently for periods by other conceptions--Hellenistic rational man, medieval spiritual man, Marxian-capitalistic economic man, and in recent American academic history the behaviorist's mechanomorphic man. It is characterized by such attributes as the following:

- Man's functioning is in some important part susceptible to description in logical or rationalistic terms and thus may be studied in traditional modes.
- There are probably other aspects of man's life that may not be sufficiently rendered in such rationalistic metaphor and that challenge us to find new methods and criteria of inquiry.
- There are vast realms of human experience that we little understand but that may contain rich potentials for increasing our ability to deal with problems or our fullness of living. The following terms point to some possible areas for exploration: will, intentionality, soul, ecstasy, intuition, telepathy, precognition, aesthetics, psychic phenomena, mysticism, reverence, prayer, transcendence, and so forth.
- The human person is more than the sum of his part functions. His essential and existential nature is lost when he is assumed to be only the composite of the different segments of his being. His wholeness is his identity and is ultimately indivisible.

- Human experience is at all times multidimensional and includes at least the cognitive, the affective, and the intentional (conative). Human beings intend something always; they are not inert, empty, or passive instruments of external forces.

- Feelings and emotions, as part of the total experience spectrum, are particularly important in the meanings the person attaches to his life's events.

- Men are pro-active and not just reactive. They move out and and toward, not simply avoidantly or in search of a homeostatic state.

- Men may act for immediate and selfish gratifications at times, but they also act in terms of long range and synergic values at other times.

- Man's ability to dream, to imagine what might be, and thus to transcend the immediate is an inherent and too little appreciated part of his nature.

- There is much more that is potential to the world of human experience than we know. We must keep open to the possible and the latent.

- The subjective is as important as the objective or more so. Both are necessary to a rounded view of human behavior and experience and to efforts to improve the human condition.

- Such uniquely human processes as the use of experience and judgment, aesthetic valuing, imagination, personal sensitivity, and interpersonal empathy are important to preserve and to be given their proper places in the human scene.

- Human beings are always, when given the opportunity, creating fresh responses to familiar situations and exploring new potentialities that have not been opened previously. Any society and social structure that is to last must make provision for constant evolution and innovation.

- The differences among human beings provide rich possibilities for opening awareness and understanding of ourselves and our world. We must resist the attempt to force a right/wrong choice on such diversity and must instead seek its (sometimes hidden) potentialities.

- Conflict is a normal product of human diversity and is not intrinsically undesirable. We need to learn better ways of accommodating to it and using it to advantage.

- The human being is essentially a creature in-process rather than a fixed entity. Growth, change, evolution, are of its nature. The subjective experience of being is usually more important than the product of that being.

- Play, rituals, festivals, and celebrations express man at his most human. These are occasions in which the person is not seeking to produce for some later purpose but to give expression to his being in the moment. We need to restore respect for these fundamental parts of the human experience.

- The development of the latent potentials of human individuality and of the unique way in which each person differs from his fellows is a natural resource of great ultimate potential that has not been capitalized on in our homogenizing culture.

- One of the least understood, least appreciated, and potentially most significant sources of power in the world is probably the power of human relationship. Behind the use of every other power source is this most fundamental of moving forces; yet we are primitives in our knowledge of how it operates and how to direct its potentials to serve human well being.

- The primary realm of being is the subjective realm. It is fiction to think of direct apprehension of the supposed objective world without dependence on the subjective. Instruments, machines, theories, observations, calculations, and data of all kinds are only expressions of subjective functioning of particular human beings.

- Human intentionality is a concept to direct our attention toward the most fundamental and abiding level of human experience.

Summary

The mechanomorphic image of man has flourished through its seeming successes. At the present time, however, it is increasingly challenged by a humanistic image, and identified as a contributor to the world macroproblems.

There is no definitive list of characteristics of the humanistic image of man; the foregoing summary is only a partial description. Additional characterizations could be added; observers would challenge some that are listed. That is as it should be. We cannot accept the hope of capturing within a neat conceptual net what is by its very nature constantly growing, full of contrasts, and replete with undiscovered possibilities--human potential and diversity.

V DIVERSITY: THE KEY TO THE ISSUE OF HUMAN CONTROL

Because men differ and because the differences matter, the whole issue of the control of men comes into being. As the most evolved species, man shows the greatest range of diversity. Without in any measure denying the immensely significant commonalities among men, we may recognize at this time the profound significances for human history and for individual experience of differences in race, culture, intelligence, physical development and well being, economic advantages, educational preparation, social institutions, values, and individual temperments--to name a few dimensions along which variations among men may be identified.

To some extent, most cultural institutions seek to minimize or even deny human diversity. Many aspects of corporate life are complicated and made less efficient as a result of diversity. Significantly, in the social institutions that demand the most total commitments of their members--e.g., military forces and religious orders--there is a systematic attempt to reduce to a minimum or obliterate individuality through the use of a range of devices including uniform dress, change of name, strictly prescribed and enforced routines, and so forth. In these instances, diversity is viewed as being in conflict with control.

Individuality and diversity are overlapping concepts. Both help to portray the problem of finding means to ensure sufficient human control to deal with the world macroproblems. Yet it is not just a matter of instituting extrinsic controls; the whole philosophy of the American tradition and the humanistic values of Western man require that we not sacrifice the values of individuality and of human variety to the psuedo-simplicity of a monolithic state. Thus the dilemma of control is posed.

Despite an explicit dedication to pluralism, the American form of government rests on an implicit theory of a monolithic human condition. But man is evolving psychologically and socially in the direction of greater diversity rather than more homogeneity. Our social institutions of all types--government, education, religion, and so forth--must accommodate to the actual pluralism or be torn apart (as has already begun to occur) by their rigidities.

Two Concepts of Pluralism in Society

The Majority Rule Model

Traditional American pluralism has operated on the thesis that all opinions should be allowed voices in the social arena. Those views that are most reasonable or most persuasive in their appeals to most people will become the will of the majority. Those in the minority, having had their chance, must abide by the will of the majority, as is only fair. They may try again, however, to convince others so that in time they may become the majority. The pluralism of this view resides in the open forum of controversy that is not only tolerated but often extolled as providing the only equitable way for all views to be heard and given their fair opportunity to become the majority.

In the present context, we are not concerned principally with the different practical measures by which minorities have subverted the majority rule form of pluralism that we have just described. Propaganda, advertising, and political manipulations have at times permitted the majority to be misled, overruled, or rendered ineffectual. Nevertheless, our present concern is directed toward the basic conception itself rather than toward defects in its operation.

Careful thought about the majority rule model of pluralism reveals that it is basically a monolithic pattern in its implications. Often this is rationalized by an almost mystical belief in the magical rightness of "the will of the majority." It seems a favorite tack of would be patriots to suggest that in some unexplained way, the majority senses the truer path of destiny. Others, pragmatically argue that it is the only practical and human way to take some account of human diversity and that hopefully the majority, being supposedly satisfied, will ensure a reasonable tranquillity and continuity to the governmental institutions.

We have little experience of, and much hesitation about, thinking in terms of true pluralism when considering issues involving large numbers of people. Mass programs have sought generally and deliberately to regard the persons involved with pure objectivity, and objectivity that--often unthinkingly--makes persons interchangeable units, thus justifying uniformity of methods and goals. As a rule, Americans tend to be suspicious of distinctions made among the persons in any public program and to look for "favoritism" or "discrimination," both socially unacceptable terms in our language. Demonstrated, actual differences among persons might be regarded as unfortunate errors made by nature, victims of their own

or others' malice or carelessness, or the said casualties of the as-yet-not-fully-perfected system. Ultimately, we seem to say, all right minded men will want the same things, will find their fulfillments through the same routes, and will respond best to the same preparation for life.

Clearly, the underlying stumbling block in the majority rule form of pluralism is the seldom confronted assumption that having the greater number of supporters somehow indicates the essential virtue or desirability of a point of view. Moreover there is the seductive possibility of enforcing that point of view on others who view things differently. Thus the majority rule form of pluralism may devolve easily into a more subtle form of the old claim that might makes right.

The majority rule concept of pluralism was a major step forward in man's concept of how to govern his affairs, especially his relations with large numbers of his fellows. However, the majority rule concept no longer appears adequate to human society in the postindustrial age. We must dare to seek a new conception.

Existential Pluralism

Diversity of national and racial backgrounds, social-economic and educational advantages, values and styles of life, necessities for and experiences of personal fulfillment, and contributions to and requirements from society are so multifold and vociferous today that any thought of clinging to the traditional American dream of a monolithic society is not only irresponsible and irrational, it is dangerous. No longer may diversity be dismissed (as it has been, at least implicitly, since colonial days) as but the temporary by-product of a system that assures ultimate and uniform satisfactions to all. The times demand that we, as a people, must acknowledge that fundamental differences do exist among us, differences along every dimension that is important to human experience and welfare. Such differences exist, will continue to exist, and will increase. One of the clear products of our social and technological evolution is the continual increase in human diversity, a finding in contrast to the views of the classical social theorists of the eighteenth century.

The manifest meaning of this social evolution is that realism as well as humanistic ideals require that public policy be developed within a context of continued and significant diversity among the persons who comprise the society. This is the great challenge to man--and particularly to American men--today.

The healthy society accommodates and fosters the greatest range of diversity within itself. The society that is hospitable to diversity is flexible, growing, strong, and durable.

The traditional fiction of sameness has done violence to the variety that is one of the richest qualities of humankind and led those who make and those who administer public policy into hopeless traps in which their best intentioned endeavors were foredoomed, and ironically indeed, has resulted in the obscuring of the way in which all men are brothers and deeply share the common qualities of their species. The longer man continues his evolutionary development, the greater his diversity will be. The gap between the haves and the have-nots will widen; however, man is continually discovering new ways of being and extending the range of possibility for all men. The former is no license for disregard of the need of those less fortunate, but the latter is warrant for valuing and encouraging the endless quest for the possible in being human.

Summary

How shall we regard differences among men? The mechanomorph states that differences are derived environmentally and can be reduced or eliminated when we have better control of the environment. Ultimately it will be more efficient and thus most desirable if there are no differences among men. Moreover such differences cause conflicts and often make it difficult to ascertain who is right.

The humanistic observer answers the question about the significance of the differences among men in a contrasting way--each man is unique. Differences among men are inherent in man's nature, and they are to be valued and regarded as a rich resource. Human subjectivity is precious, but we do not know how to conduct the necessary business of our world on a basis that recognizes the uniqueness and subjectivity of each person. We can make a start, however, and such a start is included in the concepts of a pluralistic society. This not only allows for differences among men, but it establishes a whole different pattern of response to such differences and thus, hopefully, opens our awareness to further conception.

VI A SPECTRUM OF HUMAN DIVERSITY

How can man relate better and learn to cooperate with his fellow man to save our world? We must start by changing our human feelings about our human differences, and by describing a somewhat extensive schema for thinking about different human intentionality gestalts. The purposes for doing so are to: (1) illustrate how we can identify and describe different patterns of intentionality, and how they may be articulated one to another; (2) illustrate how such a descriptive glossary might be used to guide social evolution and human relations; and (3) provide a basis for the first approximations of actual social implementations of the theory being advanced.

It is important to recognize that none of these three purposes requires that the particular schema comprise a final or best possible set of descriptions. It is doubtful if any ultimate set of descriptions is possible. The very process of description--particularly if many people were to become aware of the patterns in a self-conscious way--would act to change the patterns. The purposes here will be satisfied if the following descriptions serve as starting points.

Conceptual Basis for the Spectrum

Clare Graves (1970) has been developing a conception that he terms "Levels of Human Existence." While the concept of "levels" is somewhat questionable, the substance of Dr. Graves' work is replete with creative observations and rich possibilities for further development. His work will be used as a starting point, but will be revised freely to fit the present purposes.

We may think of human existence as fundamentally protean and thus as realized in a wide variety of patterns of existence. However, we are speculating that when understood at a sufficiently fundamental level of analysis, certain clusters of these patterns may be identified. It is our task to prepare a heuristically and practically useful set of descriptions of these clusters of forms that human existence may take.

We may assume that a man may spend his whole life generally within one pattern of existence, or he may be drawn to experience several. It seems likely that the latter is more frequently the case, particularly in current times when the life span is longer, the facilities for realizing one's life purposes are more available (more chance for growth motivation), and the rate of life movement is possibly the highest it has been at any time in man's history.

As our first approximation of a set of characterizations of patterns of human existence, we will identify eight main patterns. The second and last of these are probably transitional forms; the middle five will occupy the greater part of our attention. Most people in the Western culture will be in the intermediate patterns with fewer toward either end of the spectrum. The possibilities for further patterns are truly infinite. As man realizes more fully his potentialities that are called into being in the present, he will encounter new experiences and new possibilities of being human.

Table 1 illustrates some of the principal coordinates to identify the eight patterns that will serve as our first draft model. These descriptions are inventions more than discoveries. They are attempts to establish reference points for purposes of discussion and social planning. They will be useful if they are considered as starting points in a process rather than as structural certainties.

The history of psychology is replete with inventive efforts to discover the fundamental types into which all men might be divided. Hippocrates, Galton, Spranger, James, Jung, Sheldon, Kuder, Cattell, Eysenck are a few who have proposed such categories. While their observations have been useful in deepening our understanding of human diversity, none has demonstrated that he has found the ultimate device for identifying personality types. It is hoped that the Graves' conceptions and their extension can be used here to accomplish something quite different rather than simply to add another typology. It is proposed that all men are acting inherently in terms of a common dynamic, i.e., the seeking to explore and actualize what is potential within them. Next we are proposing that behavior and experience are infinitely varied but that, at least at this point in man's evolution and within our broad culture, we have not given full expression to that potential and that we can recognize certain clusterings that express patterns through which appreciable numbers of persons are working out their lives. These clusterings become useful ways of thinking about the societal needs of persons. The clusterings must be seen as pro tempore and continually need to be studied, refined, and replaced by new sets of descriptions.

Table 1

THE EIGHT CLUSTERS OF INTENTIONALITY GESTALTS
(Thus Far Identified*)

Sequence	Reference Name	Examples-Stereotypes	Principal End Value	Typical Means Styles	Relationship Mode(s)	Ideal Exemplar
A	Protoman	Feebleminded	Survival	Random movement	Immediate gratification	None
B	Primitive	Bushman	Security	Tradition	Kinship and clan	Hunter
C	Egocentric	Warrier, robber baron	Power	Combat, exploitation	Strong commanding the weak; chief, king	Hero
D	Structured	Priest, scholastic	Stability	Order, repression	Stratified society; hierarchy; rank	Saint-martyr
E	Objectivist	Merchant; nineteenth century scientist, millionaire	Mastery	Pragmatism, empiricism, positivism	Competition; objectification; impersonality	President, inventor explorer
F	Sociocentric	Commune member, hippie	Community	Sharing, joint effort	Belongingness, cooperation	Ghandi
G	Personalistic	Artist; social change agent, virtuoso	Creativity	Aesthetics, imagination, renewal	Independence with concern; caring and involved	Self-actualized person
H	Transcendent	"Zen-man"	Cosmic Unity	Contemplation, openness	Transcending dichotomy, including self-other	Buddha, Christ

* Freely adapted from Graves; so freely in fact, that I have changed his conceptions when it seemed helpful to our present purposes to do so.

Descriptions of the Eight Patterns

Pattern A: Protoman

It is doubtful whether any men outside of institutions live only at this level. Such relatively unevolved peoples such as the primitives of Africa, Australia, or South America show more development than is considered to typify the Protoman who is in many ways more of a heuristic convention to provide a base for our discussion. Possibly in institutions for the feebleminded and for "deteriorated" psychotics, we might find human organisms existing solely in reflex terms who are vegetative-reactive in pattern.

Pattern B: Primitive Man

As soon as man evolves to a point of self-maintenance, he is functioning in terms of an intentionality gestalt in which he seeks to preserve his being, and thus he enters the pattern of Primitive man. Of this Graves has written:

> The characteristics of man in this state are that he is motivated by basic physiological needs, that he lacks a true awareness of his existence as a separate being, that he learns by the classical conditioning system, and that he has a barely operant cognitive system. In this state man's awareness is centralized around those needs imperative to his and the species' survival. Therefore he values that which is related to his satisfaction and that which, in the peculiar Pavlovian way, has become associated with the presence or relaxation of physiological tension. Whatever brings him pleasure, the reduction of tension, and all associated with it is positively valued. Whatever brings him pain, increased tension, and all associated with it is negatively valued. Thus [Primitive man's] values are reactive and phenomenistic in character because they arise from the Pavlovian association between physiological state, sensation, and experience, and not from intuition or thought.
>
> The prime value . . . is tradition. It is valued because here man's ancestors have learned what seems to bring pleasure and what seems to bring pain. Thus man's thema for existence at this level is "one shall live according to the ways of one's elders," and his values are consonant with his existential

thema. But the schematic form for existence and schematic values are singularly . . . tribalized due to different past experiences. Each traditionalistic set of values is group centered, concretistic, sycretic, diffuse, and rigid. The group member is locked into them and cannot violate them even though the valuistic attitudes contain several meanings because of the conditioning principles of generalization and differentiation. They are not broken down into their parts and they truly tie the person to their meaning for him. They force him into a magical, superstitious, ritualistic way of life wherein [Primitive] man values what tradition says will bring him spirit's favor. He shuns that which tradition says will raise his spirit's ire.*

It is probable that among the so-called "hard-core unemployed and unemployables" will be found the B pattern people in the American culture. They probably are persons living within subcultural enclaves characterized by extreme poverty but having available some subsistence level activity. Not all unemployed or unemployables would be following the Primitive gestalt, however. Chiefly, they would be the old and the young persons, or those people mentally or physically deficient or ill. We might find them in certain rural and geographically isolated Southern areas. Often we would find them on relief rolls where the ambivalent humanitarianism of modern society forestalls the existential selection of a survival of the fittest competition to some extent.

Table 2 describes some of the personal characteristics thought to be typical of these patterns. It is apparent that Primitive pattern people are constricted in life potential. Change and variation are threatening to and are viewed as sinful by Primitive man; he has little experience of exploration.

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* This quotation and those presented below for other patterns are taken from Dr. Graves' "A Systems View of Values Problems," which at the time of this writing was seen in manuscript form but which was scheduled for publication in the October 1969 issue of Systems Analysis and Cybernetics. I have deleted Graves' references to "levels" and changed the designations of the patterns to accord with those introduced in Table 1.

Table 2

SOME PERSONAL CHARACTERISTICS OF THE SEVERAL PATTERNS
(After Graves)

Personality Traits	Patterns of Intentionality						
	B	C	D	E	F	G	H
Rigidity	high*	high	most†	more†	less†	least†	low
Dogmatism	high	high	most	more	less	least	low
Authoritarianism	high	low-ex‡	most	less	more	least	low
Need for structure	high	high	high	moderate	moderate	low	low
Territorial attachment	high	high	moderate	moderate	low	low	low
Religiousness	low	low	most	least	more	less	approp
Affiliation	low	low-ex	more	least	most	less	approp
Loyal, honesty	low	high	most	least	more	less	approp§
Belief durability	high	low-ex	more	less	least	most	approp
Gratification delay	low	low	high	low-ex	mod.high#	flexible	simul■
Desire to be different	low	high	least	most	less	more	simul
Cognitive complexity	low	low	least	less	more	most	approp
Integrating contradictions	low	low	least	less	more	most	high

* All adjectives, except those indicated by superscript†, are subjectively derived estimates.
† The adjectives "most, more, less, least" are based on empirical data reported by Graves.
‡ Low-ex = low, with exceptions.
§ Approp = varies as appropriate.
# Mod.high = moderately high.
■ Simul = simultaneously spontaneous and future oriented.

Pattern C: Egocentric Man

When conditions permit and the internal potentialities support the Primitive man's seeking to leave Pattern B, he often must become a rebel or an outlaw. He must be a self-serving individual in both the sense of being quick to care for his own interests and with the meaning of being at odds or in combat with much of his environment. Graves discusses this man in the following terms.

> [His] values derive from the [C pattern] existential state, the state where egocentric man comes to be. At this level the energy previously devoted to satisfying man's physiological needs and ritualisms awakens him to the recognition that he is a separate and distinct being. It brings to stage center his need for survival, a need which cannot dominate man until he is truly aware of his existence. In this state cognitive capacity has increased but is still limited, and the operant conditioning system has emerged as the dominant way for learning. Here man begins intentionally to manipulate his world rather than passively accepting it. And from this mix his [Egocentric values] develop.
>
> Driven by the need to maintain his existence, he manipulates his world and egocentrically interprets the reward or punishment feedback so as to foster his survival. He perceives that many try but few succeed. He comes to believe the extraordinary, the Homeric, the heroic deed is the means to his survival, in his epic struggle. So he comes to value heroism as the prime value. To the victor belongs the spoils, for he has shown through his deeds that it is he who is worthy of survival. From this develops a world of those who have and those who have not, a world that becomes one of authoritarian submission and control. He who wins has a right to loot the world to his own ends. Those who lose have a right only to the scraps he will toss their way. Might is right.
>
> This condition for existence produces a fearful, insecure world for all. It is a world ruled by man's lusts, a world noteworthy for its lack of a "moral sense." It leads man to value the ruthless use of power, unconscionably daring deeds, impulsive action, volatile emotions, the uncalculated risk, an eye for an eye and a tooth for a tooth. It leads him to value conquest in any form and war as the heroic effort, as the entrance ticket to Walhalla; not a particularly pretty value system from other frames of reference.

> Yet for all its negative aspects, as viewed from other [patterns] this value system is a giant step forward for man. Some men, in their heroic pursuits, do tame the mighty river, do provide the leisure for beginning intellectual effort, do build cities, do assign occcupational positions that directly improve their personal lot, but indirectly spill off to the betterment of the miserable many. But this way of life and its heroic value system creates a new existential problem for man. The winner cannot but die and the loser cannot but wonder why--why he is doomed to his miserable existence. Now both the have and the have not must explain why these states have come to be. And as they strive to do so they build man's [next] form of existence and his [D pattern] thematic value system.

Egocentric man is distressing to those who follow other patterns. The Egocentric man is disorderly, destructive, and does not recognize readily any principle but superior force. Nevertheless, it needs to be recognized that this is a gestalt with great positive significance for the race of man. In this pattern, man for the first time becomes aware of himself as a separate individual, a discovery of tremendous yet ambivalent significance, a discovery that will be basic to much of his growth through the D, E, F, and G patterns, but a discovery that will frustrate and impede him when finally he seeks to break loose into new realms of being in Transcendent ways. Egocentric man for the first time becomes active and self-expressive, bending the environment to fit his will, dreaming the great dreams, and rising above the mean conditions of his animal heritage. He is not ready to advance into the mastery that he seeks and that, mirage-like, seems so close at hand to his impatient grasp; but he is laying the foundation of inventiveness and exploration; sacrificing safety for attainment; and new relations with himself, his fellow men, and his world.

Pattern D: Structured Man

The excesses of Egocentric man's combative approach cause a backlash that carries him toward control and uniformity. Graves describes the D pattern in these terms:

> [Structured] man develops a way of life to explain the have and have not condition, the life and death world that has come to be, and he develops a value system consonant with his explanation. He explains his have and have not world, his life and

death condition as part of an ordered plan. It is meant that some shall have, that others shall have less and that many shall not have. And there is meaning in why man shall live, why roles are determined, and why men shall die. Life is a test of whether one is worthy of salvation, be this salvation occidental or oriental in flavor.

This state gives rise to the [D pattern] thema for existence. "One shall sacrifice his desires now in order to get reward later." And it gives rise to its associated value system, the sacrificial system.

[In this pattern] man accepts his position and his role in life. Inequality is a fact of life. He believes the task of living is to strive for perfection in his role, absolute perfection. He believes that salvation will come ultimately to he, regardless of his original position, who lives best by the rules of life prescribed for him. What one wants, what he desires is not important. What is important is that he disciplines himself to the prescriptions of his world. Thus the prime value of [Structured] man is self sacrifice. He who sacrifices best his wants in the way authority prescribes is most revered. The leader values the life that enables him, if necessary, to sacrifice his self in the protection of the led. The led values sacrificing self in support of the leader.

[Structured] man values the suppression and repression of his inner life and a rigid ordering of the outer world. He values denial, abstinence, modesty, deference, self-sacrifice, no self-indulgence, harsh self-discipline, fealty and loyalty, service and noblesse oblige. Kindness to his kind is valued, and tolerance toward the unbeknighted is expected. He values his absolutistic moral laws and the words "should" and "ought." Life is a serious business here. Only institutionalized pleasure is permitted. Rules are black and white and only his authority has the proper word. His authority defines both virtue and sin. Thus this system has much in common with the [B pattern] system but now it is man's higher authority that sets the rules for life instead of man's elders. But once [D pattern] values bring a modicum of order to man's world he is confronted by his [next] existential problem.

Structured man is in many ways the man of the Middle Ages--the knight or serf, the baron or priest. He lives in a structured world and venerates the structure. The puzzling business of identity is handled by the strict categories set forth by church and state. Yet the intentionality here is not just a reaction formation to Egocentric excesses. He is bringing into being a new thing--a constructual world that is more potent (at least for most of man's day to day concerns) than the physical world that was his original mother. This constructual world is as revolutionary a creation as was the C pattern discovery of the separate self. No longer will the spontaneous and the instinctive be enough; henceforth, man must bear equally responsibility with God or nature for his life, his works, and his relationships.

Pattern E: Objectivistic Man

The extremes of structure breed their own resolution, at least for an appreciable segment of the population. In the lower echelons, some begin to question the divine right of those above them; in the upper ranks, some find the constrictions of pre-ordained living too confining. Man begins to shift his investment from the D pattern confinement and makes his way toward the Objectivist gestalt. This, Graves describes in the following manner:

> The time comes when some people question the price of sacrificial values, the price of the saintly existence. They ask why can't one have some enjoyment in this life? Why must life be only a time of denial? When this question arises in the mind of man, the sacrificial ethic is doomed to decay and readied for discard. But man cannot move on until he perceives his next set of problems. He must perceive that he cannot have enjoyment in this life so long as he is the servant of the universe rather than its master. Concomitant with this perception the adjustment of the environment component spurts and man begins another tortuous climb to the [E pattern].
>
> [In this pattern] man perceives that his life is restricted by his limited control of the physical universe and his lustful human drives. To satisfy the latter, his materialistic aim, he must conquer the first. Thus rationalistic man who "objectively" explores his world comes to be. The thema for existence is "express self in a way that rationality says is good for man now." This is the dominant mode of existence in America today.

[E pattern] materialistic values derive naturally from this thema. They are the values of accomplishing and getting, having and possessing. The prime value is achievement, achievement of control over the physical universe so as to provide for man's material wants. Here he values objectivity, positivism, ambition, mastery and control. He values equality of opportunity and the mechanistic, measuring, quantitative approach to problems, including man. He values gamesmanship, competition, the entrepreneurial attitude, efficiency, work simplification, the calculated risk, scheming and manipulation. But these [E pattern], self centered, values are not the "to hell with the other man," egocentric values of the [C pattern] system. Here he is careful not to go too far. He avoids inviting rage against him. He sees to it that the loser gets more than scraps but never as much as he.

[Objectivistic man's] values improve immeasurably man's conditions for existence. They create wealth and techniques. They lead to knowledge which improves the human condition. But to [Structured] man they are akin to sin, to [Sociocentric man] they are crass materialism of "The Status Seekers." However, in this frame of reference they are not values to condemn . . . They too give way because they create a new existential problem for man. He has learned how to live with want and how to live to overcome it, but he has not learned how to live with abundance. Now he has a new problem and now he must seek a new way of life and a new value system.

It is customary in intellectual circles to disdain Objectivist man. His materialism has, in our time, been revealed to be shallow and short of the truly "good life" it had been advertised it would bring. The youth revolt has been directed at the values of E pattern living and has been impatient with the seemingly inhuman objectivity. Yet, it needs to be recognized that Objectivist man, like each of his predecessors and each of his successors, contributes to the further evolution of man, and his contribution is not just crassly materialistic.

The world of materialism provides a new kind of answer to the eternal dialectic of the individual and the group. Where Egocentric man struck down his opponent without hesitation and Structured man interposed the structure so that he would not have to deal with unwelcome encounters, Objectivist man discovers the principle of "enlightened self-interest." Because he seeks to preserve his customer for future profits, he arrives at an early--and albeit faulty--conception of synergy and transcending

the self-other dichotomy. More evolution in man's experience and his thinking will have to occur before this ideal can be realized, but E pattern man has laid an important foundation stone for that development.

Pattern F: Sociocentric Man

It is a familiar observation that the children of parents who have been "successful" in the middle-class, competitive, marketing society are rejecting that world and are becoming the "hippies" and the "love children" who are calling for a new society and a new code of relationships among men. Another way of stating this observation is that the children of the most successful Objectivist parents are the ones who are seeking their way toward Sociocentric living. This is described by Graves as follows:

> In the [F pattern] existential state man has fulfilled his material wants. His life is safe and it is relatively assured but what of other men? Now he feels the need to belong to the community of man, to affiliate himself rather than to go it alone. The belonging need arises as the adjustment to the environment component ascends to the dominant position. And the thema, "Sacrifice some now so that others can have now," comes to be. Again he values conformity but not to his elders' wishes, not to his authorities' prescriptions, but to the wishes of his contemporaries whom he values. He values pleasing his others, being accepted by them and not being rejected.
>
> On the surface sociocratic values appear shallower and less serious or even fickle in contrast to values [of other patterns] because the surface aspects shift as his group's values shift. But the central core of this system is a very solid thing. [F pattern] man knows as well as any other what he values. It is being with, in with, and within his valued others. He values interpersonal penetration, interpersonal communication, committeeism, majority rule, the tender, the subjective, the nonordered, formal informality, the subjective approach, avoidance of classification, the tender touch and the religious attitude but not religious dogma.

To many such as Ayn Rand, these values signify the appearance of man's most regrettable weakness, his tenderness. When "Organizational Man" tries to fit in rather than take over,

those who see values from other frames of reference despair of this value system. When electrical executives contrived to allow all to live, rather than kill off the enemy as in [C pattern] "Robber Baron" days, or price them out of business as [in E pattern], other value systems sent them to jail. But don't misunderstand my point here. These are still [less than fully universal] values. The company executives did not think of all others. They thought only of their valued friends which is the keystone of [Sociocentric] values.

At this level many feel that man has lost his self, that he has given it up for social approval. But my frame of reference says that this conclusion is an error. It says that man has simply subordinated his self interest for the time being and that self interest will return again in a new . . . form.

Sociocentric man is attempting to deal with the individual-group paradox in a different way than did Objectivist man. Also, this resolution is an incomplete one as well. Yet there is in it a further growth toward transcendence of the paradox. Now the "self" is being given implicitly a wider definition than that experiencing center bounded by one's own skin. This is a development that has been growing since Structured man attempted to create a total organism of his highly structured society. That it is still partial does not negate the fact that the F pattern has broken through the individuality barrier in a growth facilitating way.

Pattern G: Personalistic Man

If we have not seen the full working out of F pattern potentialities in our current society, this is even more true of the G and H intentionality gestalts. Nevertheless, each of these levels represents areas of conceptualization and of experience of extreme importance for study to anyone concerned with social policy for the future. Graves states the following about Personalistic man:

[Sociocentric] values are a great step forward for man. They reflect the beginning of man's humanism, the demise of his animalism. But he finds that sacrificing self to obtain the good will of others takes from him his individuality. This is a price too high to pay. Thus man strives on seeking a new value system by which he can be a more inclusive man. By now he has felt many times that he has arrived, but arrived

he has not, nor will his arrival ever come to be. His forms for existence to date have required of him less than he has to give, his cognitiveness. He has not arrived because all previous forms of existence, all previous value systems restricted his most typically human characteristic, his cognition. But now with six basic existential problems solved the cognitive realm opens wide and enables the leading edge of men to capture a glimpse of the future modes of life and values for mankind.

Western man at this moment in history is approaching this great divide, the landmark between subsistence level systems and being level systems.

The [G pattern] develops when man has resolved the basic human fears. With this a marked change in his conception of existence arises. Cognition, previously hobbled now becomes free, and with fear relatively gone his energies are freed for cognitive roaming. Lit up in devastating detail is man's failure to focus upon the salient aspects of life. He sees now that he has the problem of life hereafter, not the after life, but the maintenance of his world so that life can continue to loom up before him. The most serious problem of existence to date is now his existential problem.

. . . Now man truly sees the problems before him if life is to continue. His thema for existence is "express self so that all others, all beings can continue to exist." His values here are very different values. Values [of the G pattern] come not from selfish interest but from the recognition of the magnificence of existence and from the desire to see that it shall continue to be. To [Personalistic] man the prime value is life and thus he focuses on the problems that its existence creates. This is why the prime need is for existence, existence of life not self. And it is here for the first time that man is able to face existence in all its dimensions even to the point of valuing inconsistencies, oppositions and flat contradictions.

Since he values "life," he looks at the world in respect to the many problems that its existence creates: different wants in different species, different values in different men. He sees the world and all its things, all its beings

and all its people as truly interdependent. He sees them entwined in a subjective-objective complex. So he values pluralism. He values that which will enable all animals, all plants and things to be, and all mankind to become. His ethics are based on the best possible evidence as to what will benefit all; the majority, the needy or the desiring are not enough. He values that which will do good for him and all the universe but the peripheral aspects of what he values today may change tomorrow because as he solves one set of problems he seeks another in its place.

Oddly enough this value system is seen as decadent by many. It is seen as decadent for its values new ways, new structurings for life, not just the ways of one's elders, because it values others as well as self, because it values the enjoyment of this life over and above obeisance to authority, because it values others having just as much as me and because it values all and self not just the few selected others. But as magnificent as this value system may seem to those who can feel it, it is not, as so many have thought, the ultimate for man. Beyond it lies another value world that few men have yet to know.

In a curious way, Personalistic man is more self-centered than any of the other intentionality gestalts. However, the self on which he is centered is a different self than that known by Egocentric and Objectivist men who were self-regarding also. G-pattern man experiences his self as a part of and yet in contrast to the group of which he is a member; thus he is achieving incompletely a transcendence over the old dichotomy of individual versus group. He, as the maker, the artist, the active former of new things or new ideas, expresses an identification with all creation, all that is, and thus prepares the way for Transcendent man's seeking for cosmic unity. Personalistic man announces his presence in the midst of life and of his fellows.

Pattern H: Transcendent Man

A description of Transcendent man requires much speculation. This is so for several reasons. Transcendent man is the latest evolution from which we may hope to have anything like observational knowledge of human destiny. The number of persons who are attaining to this pattern must, in any absolute sense, be small. The forms of this intentionality gestalt probably are established incompletely; it may be that by their

nature, they elude any clear-cut elucidation and will at any time since they must be artistically varied and individual. Graves states the following:

> For those men who have come relatively to satisfy their need to esteem life, a new existential state, the [H pattern] is just beginning to be. It emerges when [Personalistic man] truly realizes that there is much he will never know about existence. This insight brings man to the end of his first ladder value trek because now man learns he must return to his beginning and travel again, in a higher order form, the road by whence he has come. A problem solving existence is not enough. It must become subordinated within a new form of autistic existence. This I call the intuitive existence after the [Transcendent thema] of existence. "Adjust to the reality of existence which is that you can only be, you can never really know."
>
> . . . Here man values those "vast realms of consciousness still undreamed of, vast ranges of experience like the humming of unseen harps we know nothing of within us." He values wonder, awe, reverence, humility, fusion, integration, unity, simplicity, the poetic perception of reality, non-interfering receptive perception versus active controlling perception, enlarging consciousness, the ineffable experience. (Adapted from Maslow).
>
> Since [Transcendent] man need not attend to the problems of his existence (for him they have been solved) he values those newer, deeper things in life which are there to be experienced. He values escaping "from the barbed wire entanglement of his own ideas and his own mechanical devices." He values the "marvelous rich world of contest and sheer fluid beauty and face-to-face awareness of now-naked-life." (Quotes are from D. H. Lawrence.)
>
> These H pattern . . . values are only beginning to emerge in the lives of some men. If the conditions for the existence of man continue to improve, the day will come when they will be the dominant value system of man. The time will come when all other values will be subordinated within their supra-ordination. But even they will not be the last chapter in the book of man's values. They too will pass away. And when the

time comes that the leading edge of man finds [H pattern] values wanting, some men, somewhere, sometime will accuse these new venturers of a breakdown of man's values.

Summary

These patterns of intentionality clusters are adapted incompletely from Graves' development of levels conception to our present purpose.* It is not our intent to develop a refined categorization. It is sufficient to offer quick approximations since our main concern is with the conceptual structure that may make possible the hope of greater synergy and with the institutional developments that might move that hope toward realization.

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* Graves also hypothesizes that society and civilization have evolved through similar sequences.

VII REALIZING INDIVIDUAL POTENTIAL AND SOCIAL SYNERGY

It is necessary to begin the essential task of collecting components that appear promising in reorienting human concern and perspective. The ideals that follow are not a sufficient response to the present situation; however, they are a necessary part of any solution that seeks to maintain the dignity of the individual human being and that seeks a society in which the person is valued as much or more than the corporate entity.

The following assumptions appear to be economically reasonable, requiring no unusual breaches of reasonable thinking, and appear to be of sufficient potency to warrant serious consideration.

Realizing Potential

To realize potential is a single, basic drive in human beings. There are many instinctual remnants remaining in humans, but most of these may be overshadowed by higher order processes. Our first postulation maintains that there is a single, continuingly regnant, built-in drive or impetus in the way we are put together--we seek always to realize something that is latent or unactualized in our being. The postulation is an economic way of bringing together a wide range of human phenomena, and yet it maintains the possibility of preserving the humanistic without resorting to mechanical or infrahuman models.

Expressing Potential

Intentionality is the form in which the drive to realize potential is expressed. Rollo May (1969, 1970) has demonstrated recently the central importance in human experience of the process we call "intentionality."

> By this term I do not mean more intentions, or voluntarism, or purposiveness. I refer to the level of human experience which underlies them, namely man's capacity to have intentions. Intentionality is the structure which gives meaning to experience. It is our imaginative participation in the coming day's possibilities, out of which participation comes the awareness of our

> capacity to form, to mold, to change ourselves and the day in relation to each other. This is intentionality . . .

Intentionality, May points out, functions both at the conscious and the unconscious levels. "Intentionality is a turning of one's attention toward something; it makes perception possible." We orient ourselves in life in terms of the "compass readings" based on our structural poten'i-alities and a perceptual anticipation that we are evolving continually and that represents our best--as of the moment--estimate of what it would be like to fulfill those latencies. The process constitutes an intentionality gestalt. It is not subdivisible without some disturbance both to the actual subjective experience and to the process; however, it is important to recognize its multiple roots and significances.

Experiencing Reorganization

The development of a new intentionality gestalt includes restructuring life and using other potentials that have been latent within the individual while orienting toward new patterns. When a person approaches fulfillment of that which he is seeking, a major reorganization takes place within him and three things may occur: (1) he may begin to experience anxiety and to find his functioning and relationships becoming stressful; (2) he may begin to view new perspectives and to experience familiar aspects of his life in new ways; and (3) if he is able to maintain a degree of authenticity in coping with the first two experiences, he may find that a new vista of intentionality is unfolding within him and that which he formerly sought is no longer sufficient to the promptings of his potentialities.

Varying Intentionalities

Men vary widely in their intentionality at any time. Men want different things, seek different ways of being in the world, value different ideals of the good, and give their lives and deaths to different gods. This is the wonder and the despair of being human.

Flowing Intentionality States

It is hypothesized that the sequence in which one intentionality gestalt opens into the next on the fulfillment of the former is relatively constant. We have discussed above how fulfillment of one intentionality

gestalt, one way of structuring life, leads to the opening of new perspectives that may resolve into a new intentionality gestalt. Fulfillment of one's intentionality at one point leads to the opening of new possibilities that our inner seeking for realization invests with new meanings and values.

This hypothesis suggests that the relationship between the fulfilled intentionality state and the new one that is born from it is a meaningful one, that it is not random or totally idiosyncratic to each individual. Rather, it is proposed, there is the probability that--at least within a given culture--there are consistent sequences through which many if not most people will move if only they are able to attain fulfillment of their intentionality. This is illustrated in Figure 5. In the figure, intentionality state A is shown as coming to fulfillment at point 1, whereupon intentionality state B unfolds a broader perspective (which includes but goes beyond A). The process is repeated at point 2, and intentionality gestalt C emerges, and so on.

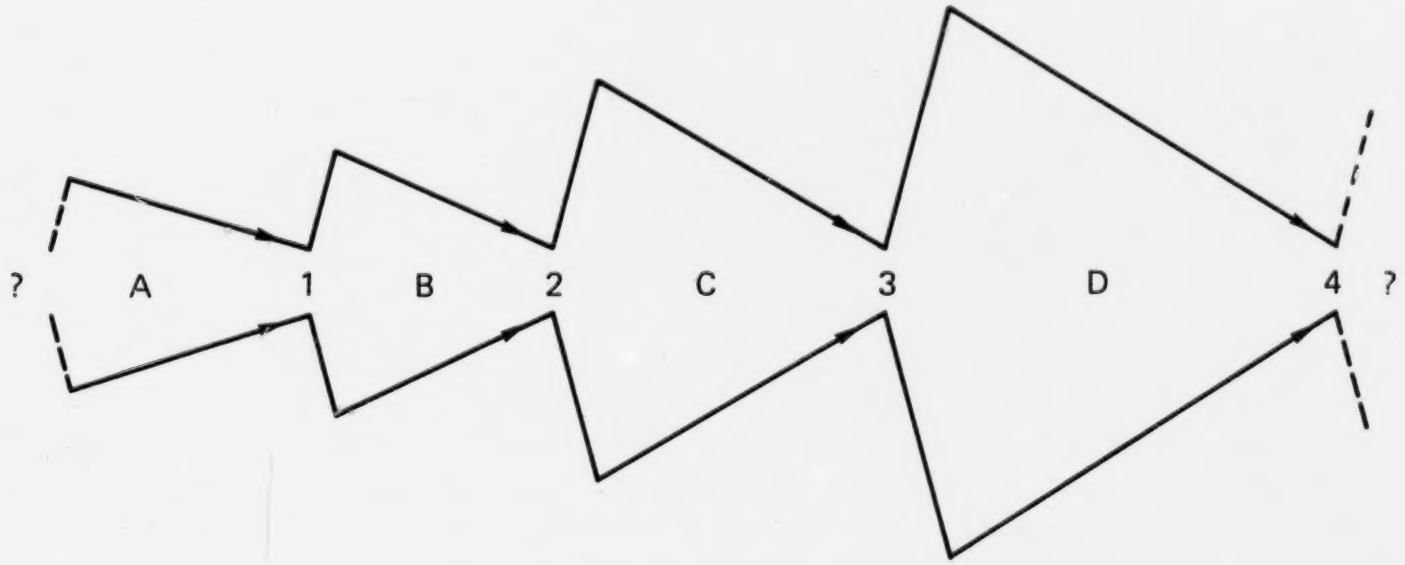

FIGURE 5 FLOWING INTENTIONALITY STATES

For example, it is postulated that for most if not all persons in a given culture who are structuring their lives in terms of intentionality gestalt B, it is likely that they earlier focused around gestalt A rather than some other (e.g., F, L). Further, if they approach fulfillment of B and are able to deal with the anxiety in doing so, it is likely that they will move next to intentionality gestalt C as a way of organizing their lives, instead of just any other (e.g., K, N, or T).

This is a reasonable postulation because: (1) there is an inherent logic in certain kinds of values and patterns emerging from certain others; (2) a possible basis for the consistency of sequence may reside

in some inherent, structural aspects of the person; and (3) a strong influence of culture exists. It is worth noting that if the second should prove valid, it would document our hypothesis for the human species generally and not just for a given culture. To a lesser extent, this is also true of the first; although cultural influences strongly affect what is viewed as logically consistent or not.

In addition, it should be noted that: (1) people within a culture are not pursuing the same goals in the same ways when they are invested in the same intentionality gestalt--we are speaking of the underlying patterns that are more implicit and abstract; (2) a majority of people in a given culture will show this sequencing; and (3) one intentionality gestalt is not higher or better than another.

Fulfilling One's Intentionality

Each person organizes his life in terms of a dominant intentionality gestalt. This is a term to convey that the person's way of looking at himself and his world, relating to other men, directing his own actions, and making meaning of what he experiences are integral parts of the same basic process that is his way of being in the world. This way of being in the world is structured principally in terms of those aspects of the person's potential that at any given point he is most seeking to make actual.*

For a variety of reasons, a person may spend the greater part of his life working within one intentionality pattern or he may work through several. Most people in our culture move through at least four or five, it seems likely; a culture's child-rearing and educational practices will do much to determine how far along the person is facilitated in moving. A society may differentially encourage that movement for different groups within its numbers.

We can expect that most parents in our culture facilitate the infant's movement through the A pattern (survival) and the B pattern

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* When a person experiences in his life that he is increasing in the extent to which he is realizing the kind of life he seeks and that this increase is in some important part the result of the actualization of his own potentialities, then the individual experiences existential joy. Existential joy is the individual experience that leads the person toward readiness to contribute to high synergy in his society.

(primitive) as he learns to care for himself at least minimally within the society. His play fellows and certain organized activities seem sufficient for some segments to work through the most gross aspects of the Egocentric gestalt at least. Education--the current public school type--seems to concentrate heavily on structure. It emphasizes control, repression, and "adjustment." In the "better" schools, especially those of the middle class, there is some E pattern training in materialistic values, positivistic scientism, and competition, and there appears to be a movement toward a greater number of persons being afforded the opportunities and facilitations to move into the F and G patterns (Sociocentric and Personalistic) and toward opening the possibilities of movement to wider ranges of our population.

Moving in and Between Patterns

Five conditions governing transition from one pattern to the next include the following:

1. Capacity
2. Readiness
3. Impetus
4. Insight
5. Environment

Capacity

The requisite physiological structures must be present to support the individual's efforts to realize his intentionality. Graves feels that distinct "dynamic neurological systems" are involved with each of the patterns. He advances the interesting idea that these systems are reflected in the several different forms of learning that have been identified by various psychologists. Table 3 illustrates these ideas as we have extended them.

The idea of specific physiological substrata for the patterns is in no way essential to the general thesis we are developing. Our present purpose is to observe that for the person to feel a sense of movement on an intentionality gestalt, as for him to move beyond it at some point to a new pattern, would require that the structural capacity be present to support the psychological functions.

Table 3

HYPOTHESIZED LEARNING SYSTEMS ASSOCIATED WITH INTENTIONALITY PATTERNS*

Pattern	Learning system
A--Protoman	Physiological reflexes
B--Primitive	Continguity conditioning; no true consciousness of self, intelligence, or extrinsic motivation
C--Egocentric	Reinforcement conditioning; time delay, volition
D--Structured	Avoidant learning
E--Objectivist	Perceptual learning
F--Sociocentric	Social learning
G--Personalistic	Capable of abstract thinking, of solving problems rapidly, creatively
H--Transcendent	Intuitive, direct apprehension of suchness in being

* Adapted and extended from Graves (1967)

Readiness

The term "readiness" refers to the person's being at a point at which he may leave one intentionality gestalt to assume another as a way of organizing his life--particularly the readiness factors that have to do with the extent to which the person has fulfilled what he sought in the intentionality pattern by which he has been directing his life. Thus, it is also a set of factors that is important in determining the extent to which a person may be realizing his abilities in directions that are meaningful to himself.

One method of discussing readiness factors is to think in terms of the fulfillment of the intentionality by which the person has been organizing his life to this point. In this context, "fulfillment" indicates the condition in which the person's main aims in life are generally being satisfied and in which he finds that he can at last have things generally as he has hoped they might be. It must be noted that he may not feel fulfilled totally and he may be less than truly happy or "well adjusted."

He simply finds that he has most of the externals, at least, of how he has defined the good life.

This process is not necessarily either conscious or obvious. It may be subtle and covert, taking a great deal of time, and maybe discernible only when we look back on what has occurred from the perspective of years. However, there are the dramatic "conversions" or "peak experiences" or "insights" or (psychotherapeutic) "break throughs" that signal a sudden crossing of a threshold into a new pattern of life. In these latter instances, however, it is suspected that the person had been preparing for the transition in more subtle ways for some time.

Impetus

It is useful heuristically to distinguish the tasks typical of each pattern from the motivational elements that help to power the approach to the tasks and the movement from one pattern to the next. By impetus factors we refer to the emotional components of seeking to work out one's life by some interpretation of what is and what ought to be and to the emotional accompaniments of the passage from that orientation to a new one. We can recognize that there are these two aspects implied in the last sentence. On the one hand will be the experienced dissonance in the pattern that is being left, and on the other hand will be the anticipation of richer fulfillment in the new pattern that is being assumed.

Insight

Insight factors are those that have to do with the new intentionality gestalt toward which the person may be moving. While they are of most significance at the "gateway" between gestalts, they are also playing their parts in how an individual feels about his life within a pattern.

Characteristic of persons experiencing the exhaustion of an intentionality pattern is a pervasive anxiety. It is important to recognize that one may identify with a particular intentionality system to such an extent that when the system is no longer sustaining, death fears and dreams of death are experienced frequently. However, as the anxiety begins to abate, the unconscious elements shift and dreams are more frequently of babies and pregnancies, signaling the emergence of a new way of being in the world.

Environment

Environment is a term employed here to subsume a wide variety of influences lying outside of the individual and importantly affecting the kind of life patterns that may be facilitated or inhibited. It appears probable that certain environmental influences will support certain patterns better than others and may support some ways of serving a particular intentionality better than others.

Among environmental factors we will include those influences deriving from the natural-physical world, those arising from the social political culture in which the person finds himself, those implicit in the psychological climate of his life, and those coming from the stage of development of technology. It will be evident at once that within our own Western culture there are tremendous ranges on all of these aspects--even within a single Western city. The following items are some of the kinds of environmental dimensions that may be important in facilitating or inhibiting the fulfillment of an intentionality pattern.

Survival Cost--A basic consideration is the cost in time, energy, and vital attention to stay alive physically. In certain hostile environments this price may be so high that little is left for the development of other potentialities and only a Primitive or Egocentric existence is possible. It is interesting to speculate that several developments now conceivable might provide great changes in the human experience: the possibility of training ourselves to sleep more efficiently so that we might be rested after only an hour or two has the potential for effectively increasing one's life. Even more striking is the forecast of practical immortality (Clarke, 1967). These environmental developments would have unforeseeable effects on how men would work out their intentionalities, in part because they would change radically the relative costs of staying alive.

Stimulation--Environments will range widely in the kinds of stimulation they "make available" to the person just as what one actually perceives will vary widely. An important way of thinking about the functioning of an intentionality gestalt is to recognize it as a basis on which selective perception and nonperception occur. If one thinks of pure awareness as an all-dimensional sensitive film, for example, then a given gestalt acts as a filter admitting certain percepts to awareness and screening out others. There is some reason to believe that the excess of

stimulation in our present American, middle class culture may be an important contributor to the great diversification of life styles and the likely emergence of new intentionality systems.

Challenges--A particular kind of stimulation that is important is that which significantly challenges a life pattern. From the point of view of forwarding the fulfillment of intentionality, the ideal would be the presence of appropriately solvable challenges for the particular pattern being considered. Such challenges would be neither too readily resolved nor too obdurately resistant. They would vary widely in their substantive aspects depending on the pattern with which we are concerned.

Threat-Support Ratio--Probably one can think of the balance between threatening and supportive elements in the environment as part of the challenge it offers. However, there is value in separately identifying it to make evident that an environment that might be supportive to one pattern might not be suitable for another. These speculations lead us to think in terms of the particular form of threat or support that a culture offers to different patterns. One may generally anticipate that a social grouping will offer encouragement for the realization of the intentionality patterns that are characteristic of most members of that grouping. Such encouragement, however, will be given only to those who are seen as having membership in that group.

Summary

One key to developing a solution to the world macroproblems is the achievement of greater synergy through the increased facilitation of the realization of human potential. For this we must have experiences that fulfill our intentionality gestalt and we must experience the proper and necessary conditions for movement in and between intentionality patterns.

Currently, some "better," middle class schools are organized to permit students some E pattern training, and there appears to be a movement to F and G pattern opportunities. However, the movement must encompass wider ranges of our population; therefore, it is important that we carefully consider how educational support for that purpose may be mobilized most effectively.

VIII PRELIMINARY SKETCHES FOR A NEW EDUCATIONAL SYSTEM TO FACILITATE THE ACTUALIZATION OF HUMAN POTENTIAL

Many observations--by psychologists, educators, political scientists, philosophers, and religionists--combine in demonstrating that man uses his capabilities and potentialities to a small extent only. It is our belief that if most men were helped to realize more of their latent possibilities, the human species as a whole could move forward. This maturation would be the basis for hoping for the success of self-control of human behavior and experience. This is a time in which society might come to a new appreciation of the dignity of the individual, the worth of human diversity, and the possibilities for social change latent in forwarding the realization of human intentionality.

A Critique of Education as a Social Institution

It does not require extensive study or sophistication to realize that something is gravely amiss with the educational institution in contemporary American culture. It is not surprising that revolting minorities and rebellious youth alike have chosen to focus many of their outcries against a system that appears to have failed in its mission. In exact, although often unrecognized parallel, politicians, business men, and others have assailed equally the educational establishment for failing to produce the results they have felt justified in expecting: social conformity, job skills, alert and innovative attitudes. In short, education in America has failed by almost all criteria. One reason it has failed is because it allowed itself to become institutionalized as something apart from the mainstream of life, and it will continue to fail until there is a redefinition of its role in the course of human existence.

Criticisms of education and proposals for its new forms are numerous in both the professional and popular literatures. Revolts and strikes on college and high school campuses similarly attest to the deep and angry dissatisfaction of many of the "consumers" of the educational product. Education as an institution is in trouble. Once a proud boast of the American way of life, today's schools are found wanting from every quarter, and educational leaders seem in many--but by no means all--instances

to be lacking in either full recognition of the gravity of the situation or in truly creative responses to the challenges they are receiving.

A second fundamental point of failure of much of education has been at the level of the implicit (or sometimes explicit) image of the nature of man that has guided the enterprise. It is self-evident that the image of man that is held by an educational philosopher, administrator, or teacher will do much to determine what he will see as desirable and feasible. For the most part education has been afflicted severely because it has opted for a diminished vision of the human condition, one that has resulted in an undeniable stifling of the natural tendencies of children to explore and learn.

The "Wild Creature" Image of the Child

In many ways, the governing image of the nature of man--perhaps we should say, of children--that has been implicit in much of American education for the past 100 or more years is one derived from Victorian religion and morality: Man is essentially a wild beast unless he is tamed and his urges and habits are domesticated. He must not be trusted unless externally controlled, and only the most socially controlled and emotionless adults are suitable to be in charge of men's affairs.*

Within this view, the young child entering school needs most of all to learn "discipline" and to ensure that he does so, he is taught to repress all his natural liveliness, curiosity, and sociability. Sensitive teachers reject this standard, and in more recent years, it has been rejected more frequently. Yet this is still for many people the "right" way to conduct school. For many teachers even today, a primary part of their work is "maintaining discipline" or "keeping control." The child must be trained to be quiet, obedient, and neat.

Implicit in this view is the often unrecognized idea that the child's own desires are not to be trusted for they will be frivolous, destructive, or unordered. Good order is regarded as essential, and much emphasis is put on having a quiet classroom with neat desks and clean blackboards. An aspect of the same idea is the dependence of teachers and pupils alike on externally selected subjects for study and extrinsic rewards and punishment for the learning. It is consonant directly with all this to

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* This is basically a Structured image of man. In American education, it has been dominant with Objectivist trimmings chiefly in the realm of extracurricular activities.

treat the child also as though what he is set to learn is of no consequence to him. Thus he can be taught advanced arithmetic skills or foreign languages, neither of which has any pertinence to his experienced life, with the expectation that he will store somehow the learnings and be able to call on them when they might be useful. It is tribute to the astonishing adaptability of man that this policy works as well as it does.

Another aspect of this image of the child concerns the significance of individual differences. While educators have been more alert to the importance of human variability than have many others, they have still tended to seek ways to reduce the impact of such differences on the educational system. "Multiple tracks" are ways of reducing a wide spectrum of differences to two or three clusterings. Given the standard curriculum which "has to be covered," this is a reasonable compromise. Yet it often has meant an impoverished learning opportunity for some who are put in the "slow track" because they are different from the mean standard student.

In sum, the view of the child as a wild animal to be tamed seems to be like an empty vessel to be filled. There is relatively little respect for the child's own resources and relatively great emphasis on control and doing things--albeit benignly conceived things--to the child.

The Middle Class Values of the Educational Process

The environment and processes in which this child is prepared for life require examination. Two aspects are evident immediately. This is a world of distinctly middle class, American values, and those values are evidenced especially in the emphasis on cognitive learning. The preoccupation of most schools is with discipline, order, neatness, cleanliness, and restraint. These are distinctly the values of middle-middle class America striving to become upper-middle class.

These same values are evident in the insistence on quiet in the classroom, the pathological preoccupation of some teachers with preventing their students from having any gum or candy, the strict prohibition on any conversation or other communication between pupils, the fixed seating arrangements and careful planning to keep friends separated, the indictment of any form of helpfulness between students, and the rigidly adhered to time periods (20 minutes for reading, 15 for reciting, and so forth, no matter how interesting the topic). It is hard to imagine a setting more devitalizing or more in opposition to the process of alive experiencing and thus of learning than a "good class-room" of a generation ago. Currently, there has been a move to overthrow this stifling model

in some schools; yet even today it is likely that it persists in the majority of schools.

The preoccupation with the cognitive dimension of life has, of course, immediate ties to the middle class orientation of the schools, in terms of the intentionality patterns that were described earlier. The public schools have been chiefly the domain of the Structured and Objectivist gestalts, those which emphasize order and those concerned with materialistic attainments. For both groups there is a distrust of the emotional, the fanciful, and the subjective.

Another aspect of this same dimension has to do with the authoritarian nature of much of education. As we have seen, the curriculum is predetermined usually and must be covered. Learning is assumed to flow from teacher to student and never the other way. The teacher, in turn, is subject to her supervisor and principal, and the latter is subject to the superintendent and the board of education--in all a hierarchy almost military in structure and soundly buttressed by appropriate differences in pay and prestige.

Although the schools have been lauded regularly as the "bulwarks of our American democracy," there is almost no democracy practiced. Students have little say in any part of their schooling or even extracurricular activities. Until recently, student body governments were relatively impotent, student publications were heavily censored, student clubs were invariably supervised by "faculty advisors," and athletics were more controlled by professional coaches.

In this context, we should remind ourselves that the schools teach individuality, competitiveness, and suspicion about interpersonal relations rather than corporate responsibility, mutual support, and cooperation. This is especially true in the rigid proscription of any form of help between students, in the emphasis on competitive grades, and in the insistence--less frequently enforced--on learning from the teacher rather than from other students.

One of the more subtle defects of the schools but one with far reaching implications for the attitudes and values they inculcate is the preoccupation of many school officials with being "safe." Controversial topics from the life of the community are prohibited usually in the classroom. Conflict of views is suppressed by casting it in the form of debate questions with the debaters required to argue both sides (and thus they are forced to give up personal conviction as inappropriate). The relations between the sexes, a matter of prime concern to youth of

high school and college age, have been so carefully "supervised" until quite recently as to force sexuality to be almost exclusively clandestine and illicit.

Some Additional Difficulties with the Traditional Educational Establishment

The schools tend to foster a valuing of products more than of process. This means that the personal experience in doing a task is treated as less significant than the apparent, objective value of the final product. This increases competitiveness, loneliness, and materialism. Moreover it works against the development of an expectation of a community of concern and shared experience.

The schools are preoccupied with the myth of objectivity, i.e., with the idea that all that is truly significant in life can be made external, explicit, and tangible. Grades are a prime example of the attempt to objectify that which is only truly significant as a subjective matter--what one learns from an experience. Tests of all kinds, when used to "measure" learning rather than to facilitate it, are another instance. The time honored "book report" as a way of objectifying what one gains from reading a work of literature or identifying titles and composers of musical compositions as a way to teach "appreciation" are two other examples.

Individual curiosity is inhibited by "experiments" in science instruction that are in no way experimental but are rote repetitions of mechanical procedures with results known in advance. Enforced reading of assigned books without learning the delight of wandering in the literature is destructive of inquisitiveness. Controlled exercises in the arts with no opportunity to "play" with the media is another example.

Childhood, the Unrepresented Minority Group

We have treated children as though they were crippled adults, robbed them of their dignity, and made it increasingly difficult for them to escape childhood.

We consider the spontaneous activities of childhood to be wasteful, and "child's play" is a name given to trivial and overly easy tasks. We delay recognition of the young person's maturity until far past the age when he can parent a child, compete physically and mentally, or kill and be killed in war. We insist he be dependent and restrict him from

employment but berate his lack of industry when we offer him only the meaningless forms of tradition fossilized in so much of the school curriculum. We belittle the idealism, the imagination, the social protests, and the creativity of any but the most trite and familiar forms of youthful initiative. In short, we treat our children and youth as disenfranchised and inferior parts of our culture.

However, this is in keeping with the general way in which we handle the diversity that characterizes human beings. We find ourselves drawn repeatedly to good-bad evaluations. The irony is that we speak explicitly of childhood as a wonderful, carefree time, but we discriminate implicitly against it.

A Minimal Code of Values for Human Renewal

A minimum code of values by which to guide human renewal might include the following ideals:

- Life, especially human life, is sacred. There is no justification for the taking of human life, whether by individuals or by the state. All forms of life are to be cherished within the limits set by the priority of human life.

- The planet is the common heritage and common responsibility of all men. No man can be indifferent to his responsibility for our common home; nor can any man deny concern for how each other man accepts and discharges this responsibility.

- Human potential is the essence of life and is sacred. Mere physical life with which we dealt explicitly in our first principle is but a part of what we must come to revere. The possibilities resident in human beings are to be values above everything else except life itself and the planet on which we live.

- The total human community is the essential vehicle for the protection and enhancement of human potentiality. Each of us is involved in what happens to all other men. We must learn to share concern for others even though they are different from us in some ways.

- Each individual is sacred in his own being. The individual's life, his uniqueness, his realization of his potential, and his care for our planet--are to be valued intrinsically.

- That which is uniquely human is to be protected and fostered. It is not appropriate to reduce the human to other terms. Mechanical and infrahuman models when they are treated as equivalent to the human do violence to that which is to be revered--the unique human.

- Individual automony is precious and must be preserved. Within the limits set by the preceding tenets, the right of each person to order his own life must not be abridged.

- The differences among men are a vital natural resource to be protected and used. Far from being a problem and when truly understood, the fact that human beings perceive various situations differently, follow different values, and live their lives in varied fashions is a possible resource for confronting man's existential situation.

Main Functions of a New Educational System

Because the new educational system is a free learning situation, all social processes of the implicit image of man are necessary to know. The following statements are pertinent to the development of free learning situations.

- Man is a creature in process, constantly evolving. He never arrives, is "mature" (once and for all time), or can be "educated" (in the sense of a process completed).

- Man is the creator of his own process. Through his reflexive awareness, he defines himself and his world and continually redefines both.

- The best way to help a man grow is to help him be what he is, do what he wants to do, get what he wants, feel competent and fulfilled where and as he is.

- Men differ fundamentally and qualitatively in certain important aspects of what they seek; what they value; what they need; and which ways they can use best to learn, do, and grow. These differences need to be respected if each man is to have his maximal chance to fulfill himself.

- What a man wants to learn will be the same as what a man needs to learn which will be the same as what he will learn when he is given a free choice and adequate support in the learning task.

- External measurement and segregations, discipline and motivation, or assessment and grading not only are needless in a free learning situation but actually may detract from the learning process.

- Education is not preparation for life. Education in a free learning situation is an integral part or aspect of life that is going on almost all the time and that is as necessary a nutrient to the mind and spirit of man as is food to the body.

- A free learning situation is one in which there is an array of learning opportunities made available to the individual and he is given the choice of what he will select, how he will pursue it, what aid he requires, and when he feels he has gone as far with it as he desires at this time. This "cafeteria feeding" model (after studies in which it was discovered that infants selected a balanced diet on their own when given free choice of foodstuffs) does not imply any absence of appropriate standards, but insists that standards be functional to significant human processes not abstract and reified.

A new educational system needs to be dedicated to the facilitation and enrichment of the realization of human intentionality. It should be directed toward individuals--not groups as such, and should not be imposed on persons, but be available to them. This is in itself novel in our culture; every social institution tends to be addressed toward anonymous men in identified groups. Who we are as individuals is usually of little interest to many persons.

Specifically, the new system should be available to:

- Help people obtain the lives they wish to live.

- Be available to each person to help him accomplish what he really wants to do.

- Help people find the level of awareness that allows them to discover their truer wants in synergic terms.

- Help people be aware of their appetites or intentions.

The operative word is "help," and it must be understood clearly not to mean "do for." The connotation of "charity" or "welfare" should be eliminated completely.

Structural Characteristics

It will be important that attendance is not compulsory. If the system is not voluntarily sought and used frequently by almost everyone in the society, it is not doing the job for which it was conceived. There can be no age or other restrictions; it is expected that all people throughout their lives will seek repeatedly the services of the system.

Neighborhood branches should exist. While these would need to be centrally coordinated, supported, and supplemented, it would be important that each local area would have an important part in directing the services of the local branch. This kind of service would provide important and satisfying employment for many people in many intentionality gestalts.

It is likely that a local branch would have many subdivisions particularly suited to the intentionality patterns of children, young adults, middle age persons, and older people. These would not be restricted but would simply be organized as matters of convenience. There would be facilities for active pursuits that required special accommodations, but not for the more usual kinds of activities that people could be encouraged to develop for themselves. It would include all sorts of materials, tools, instruments, and communication media.

Four areas of service that could be offered by the new educational system include:

1. Intentionality exploration services
2. Intentionality support services
3. Values dissemination
4. Interpattern communication.

Intentionality Exploration Services. It is no small or simple matter to specify that a new educational system will try to help people discover what it is that they really want to do with their lives. It is popularly assumed that everyone knows what he wants and that the only difficulty is knowing how to obtain that goal. This is not the case. Some people believe that if they respond only in terms of healthy or

approved desires, sooner or later they will happen on those that accord with their own appetites. In this way they seek, sometimes unconsciously to avoid the anxiety of choice and yet to have good outcomes. However, unless one accepts the responsibility of knowing--genuinely experiencing--his own wanting, no satisfaction will be fulfilling. It is essential to fulfillment for the person to have active seeking receptivity.

Because the new educational system would be concerned with helping people realize their appetites or intentions, the process itself would be an important expression of the values and the underlying perspective of the whole program, for it can only be accomplished with respect for individuality, human potential, and the autonomy of the person.

When a person realizes his intentions and appetities he can understand or be more in harmony with his own intentionality. Then it becomes possible for him (with or without help, depending on the individual) to explore that intentionality further. He can come hopefully to recognize alternative intents, to become aware of his own preferred ways of doing things and relating with others, and to identify his own person. These sorts of insights will lead to recognition of what he needs to learn, what materials and tools he requires, what companionship and sharing he wants, and how he wants to go about his purposes. This is an idealized picture, but in some measure it is quite possible and is, indeed, occurring already in some places and for some people.

Intentionality Support Services. This area of service would be assigned the task for bringing whatever appropriate aid it could to individuals in their efforts to fulfill their own intentionality patterns. Thus there would be classes of many kinds to give people the opportunity to learn what they needed. These would not be similar to present schools, however, because the basic perspective would be different. The students would choose the classes in terms of their own experienced need for them, tests would be available as aids to the student, and grading would be discarded. While this service would be most like what we have traditionally thought of as education, it would have other important differences than those just cited.

In addition, the system would provide many new forms of group and individual support for intentionality development. All the media of communication (films, books, magazines, television, computers, and so on) could be used. Try-out experiences, role playing, laboratories and workshops (not just of a physical and mechanical kind but including social and individual psychological dimensions), field assignments, and

many other vehicles could be found to keep the exploration vital and subjective and avoid the trap of making it a purely cognitive venture.

The importance of the intentionality support services is that it would not do the job for the individual but would try to lend support to his own efforts. This might be tailored especially to individuals in many instances, but it might be possible also to discover the sorts of environmental conditions that favor or impede actualization of potential in each of the intentionality patterns we have described. When this sort of information is available, the system would mount efforts either to reduce inhibiting circumstances or to increase the facilitating ones.

Support for individual patterns needs to be developed in terms of exploring the sorts of environmental conditions that bar or facilitate a sense of movement in the intentionality gestalts. It should be possible to conduct meaningful research to document and augment these estimates. Then better efforts may be designed to aid the movement of those who follow the gestalt patterns. If the environmental conditions can be modulated so that barriers are lowered and facilitation is available, we might expect that growth will occur more rapidly and on a more widespread basis. Conversely, it would appear that serious social unrest may result when appreciable numbers of persons are prepared to advance toward fulfillment by reason of basic capacity and psychological readiness but find that environmental barriers are constraining them.

Values Dissemination. The third service area will be concerned with the wide dissemination of the values that were set forth above and that are regarded as necessary (if not sufficient) to preserve for man the possibility of continuing his development on the basis of self-direction in contrast to imposed controls. The values dissemination must be conceived broadly, and the service should consider the following points:

- A vehicle for broadcasting humanistic values is needed that addresses itself not only to the cognitive but to the affective, intentional, and intuitive capacities of men. There must be an integration with the arts; popular literature; the different entertainment media; religious forms; and all other means by which ideas, perspectives, and values are transmitted.

- The humanistic model of man is a central concern. An effective dissemination of a humanistic image of man would result in a changed way of conceiving world macroproblems and thus inevitably in a changed approach to the solution.

- A changed perspective on differences among men must be developed. Despite the omnipresence of human differences, almost all of our social institutions only give superficial recognition to that variety. What is required is implicit and explicit commitment to valuing and enhancing the value of the differences that exist.

- The concept of complementarity needs to be brought to bear on human differences. Both the objective and the subjective viewpoints are necessary to account for the full range of human phenomena.

- A process conception of man and the world needs to be developed and disseminated. Process thinking encourages a seeking of common grounds for dealing with specific issues and an avoidance of categorical judgments.

- A focus on human subjective experience rather than on external behavior is needed. It is in the minds of men that worlds are created and destroyed. What happens in the so-called objective world is already "too late" if we have missed the site of the crucial actions: man's thinking, intentions, feelings, hopes, and fears.

- Work toward increase of the universal sense of human community is needed. It must be brought from the realm of the ideal to the plane of the realistic if men are to be helped to develop self-directedness in great numbers in such a way that they are prepared to participate with each other in the furtherance of human evolution.

Interpattern Communication. Currently much confusion and unproductive conflict occurs between people and groups aligned with contrasting intentionality gestalts because they are giving different meanings and interpretations to the same problems and situations.

Therefore, the new educational system needs to address itself to this problem if the concept of the complementary value of human diversity as a natural resource is to be made an effective part of our experience. To help people live with such differences will be an educational job, an interpreter's task, and most of all it will require creative social innovations. However, care should be exercised to ensure that the system is not successful at the cost of the enthusiastic commitment of people to their own patterns. What is needed is a valuing of diversity and of one's own position within the total spectrum.

Summary

It appears that education as we know it has failed. A new code of values for human renewal is necessary to overcome the "wild creature" image of the child, the middle class values of the educational process, other difficulties with the traditional educational establishment, and the unrepresented minority group philosophy of childhood.

A completely reconceptualized and revitalized educational program is required. The structural characteristics must be different and should include services for: intentionality exploration, intentionality support, values dissemination, and interpattern communication. The new educational system is conceived as being assigned the mission of communicating humanistic values and thereby furthering the advancement of individuals toward the realization of their deeper intentionality goals.

IX CAN WE GET THERE FROM HERE?

American culture is and must become increasingly pluralistic. Diversity of national and racial backgrounds; social, economic and educational advantages; values and styles of life; and goals, requirements from society, and necessities for personal fulfillment are so multifold and vociferous that the thought of clinging to the traditional American dream of a monolithic society is not only irrational and irresponsible, it is dangerous. Diversity cannot be dismissed as the temporary by-product of a system that assures ultimate and uniform satisfactions to all. The times demand that we recognize the differences among us--differences along every dimension that is important to human experience and welfare, that such differences will continue to exist and may be expected to increase rather than to decrease--and that the only realistic, and thus genuinely productive, way of developing public policy for the future is within a context of continued and significant diversity among the persons within the society.

However, we have little experience of thinking in terms of pluralism when considering matters of dealing with large numbers of people. Such endeavors generally have followed the pattern of regarding the persons with "pure objectivity," objectivity that makes of these persons interchangeable units and that justified uniformity of goals and of methods. We tend, as a people, to be suspicious of distinctions made among the people in any program and to look for favoritism or discrimination. Demonstrated actual differences among persons tend to be regarded as unfortunate errors of nature, casualties of the as-yet-not-fully-perfected system, or victims of their own or others' malice or carelessness. Ultimately, we seem to be convinced that all right minded men must want the same things and be capable of being prepared to get those things by the same methods.

Yet the evidence of the sciences of man joins with the experience of practical public administration in redemonstrating what each of us has known in our own lives--indeed in almost all spheres except that of official public policy--that we men are indeed different, that we have differing native endowments, courses of life experience, interests and aspirations, patterns of work and play, and convictions about the nature of our own being. The traditional fiction of sameness has done violence to the variety that is one of the richest qualities of human kind, has

led those who make and those who administer public policy into hopeless traps in which their best intentioned endeavors were foredoomed, and--ironically indeed--has resulted in the obscuring of those ways in which all men are in fact brothers and deeply share the common qualities of their species.

The Transition to a Pluralistic Society

The transition from our present basically monolithic culture to a pluralistic society is being attempted at the present time and is one of the principal--if unexpressed--items on America's agenda for the next 30 to 50 years. This transition is not an option that may be comfortably chosen or rejected. Rather, it is a challenge to our times, brought about by the whole tidal movement of cultural evolution and affluence, and to be settled at both explicit and implicit levels by the manner in which we take public actions and conduct private relationships in the next three to five decades. When the issue is settled (as much as it ever can be), the American culture will either be changed significantly in many of its structural and process aspects, or it will no longer exist as we have known it to this point.

Geographic Pluralism

It is conceivable that certain areas could be designated for different patterns (e.g., New York Metropolitan area for the Objectivist, San Francisco Metropolitan area for the Personalistic, Rocky Mountain states for the Egocentric, Southern "Bible Belt" for the Structured, and so forth). The theory would be that if the area truly provided for the whole way of life of a given pattern, people would find it most congenial to live within it. Movement from area to area would be permitted, but each area would be allowed to put such restrictions on what occurred within its own confines as it saw fit. Those matters requiring the concerted action of the entire country would be handled at the national level by a Congress composed of representatives of all areas.

Geographic pluralism seems fantastic and unlikely to come about. It could lead to a Balkanization of the country. It might prove unwieldly and uneconomic. It might render the nation unable to deal with international affairs. All of these criticisms and misgivings are serious matters. The point that needs to be recognized, however, is that a series of violent upheavals and much bloodshed may be the transition route to this sort of geographic pluralism if some better means of transition is not found or if some better form for giving opportunity for the diversity within our nation is not devised.

Local Option

A variation on this geographic plan, and one less ambitious, would be to permit different neighborhoods within a large metropolitan area to have home rule on all matters not directly concerning others: censorship of popular media, educational curricula and standards, police policy and enforcement for matters totally within the enclave, and so forth.

But local option is a questionable kind of resolution to the problem created by diversity. Most of the kinds of issues on which it is truly possible to permit home rule are not the issues that divide people. For example it is not really possible to have local governance of educational curricula and standards in this day of great mobility.

De Facto Pluralism

A movement toward increasing pluralism is under way and is being furthered by new attitudes of permissiveness and greater acceptance of conflict. If a more general acceptance of this trend can come about and a number of positive steps are taken to facilitate its wider recognition and even some greater valuing of it, it may be that there is hope for a progressive change without the dramatic extreme of geographic separation or the tragedy of bloody revolution.

Needed first would be a broad educational program designed to reach as many people as possible and to put over to them certain key ideas in forms that will be genuinely meaningful and lastingly impactful:

- The humanistic image of man
- The humanistic code of values
  - The sacredness of human life and potential
  - Our communal responsibility to each other and to our home planet
  - The value of human individuality and diversity
- The destructiveness of the mechanomorphic preoccupation in thinking about human beings.

This educational program needs to be presented pervasively through all the popular media. It should be extended to as many other means of reaching people as possible: movies, popular fiction, popular music, periodicals, church services, public lectures, and so forth. If we do not come to recognize that this issue is as crucial to mankind as any to which we can devote attention, we may be condemned by doing too little too late.

Second, we should encourage the establishment of training programs for all people who deal with other people in a personalized way as part of their vocations--teachers, policemen, ministers, social workers, physicians, lawyers, and so forth. These programs, varying in length and thoroughness of coverage, should put over cognitive materials and emotional and intentional messages on the same topics but with greater working through of the ideas and of the attitudes the professionals bring to the subject. Their enthusiastic and continuous support of humanistic pluralism and their dedication to fostering the actualization of human potential could have a pervasive impact on the culture.

Third, we need to start research programs to study proposals and hypotheses that have been advanced by many who are thinking deeply and freshly about the contemporary scene. Careful efforts to collate these, to study in much greater depth their possibilities, and to develop new and more powerful social perspectives and instrumentalities are required.

Estimates of Pluralistic Distributions at Different Times in America

It is instructive to think about the probable course of development of the different patterns of intentionality during the course of American history thus far and into the near future. No adequately documented data now exist for this purpose. Therefore, we will offer purely subjective guesses about such distributions as a basis for illustrating some of the kinds of speculations that might be engaged in advantageously. Figure 6 sets forth histograms representing such guesses for the American culture.

Examination of this figure shows the steady growth in the range of diversity that has been postulated in earlier pages. As earlier noted also, the mere number of identifiable patterns does not portray the whole story of diversity. The more evolved the pattern, the greater the spread of forms of intentionality--both subjective and objective--that we may expect. Thus, variety is much more likely for Personalistic man than for Egocentric man.

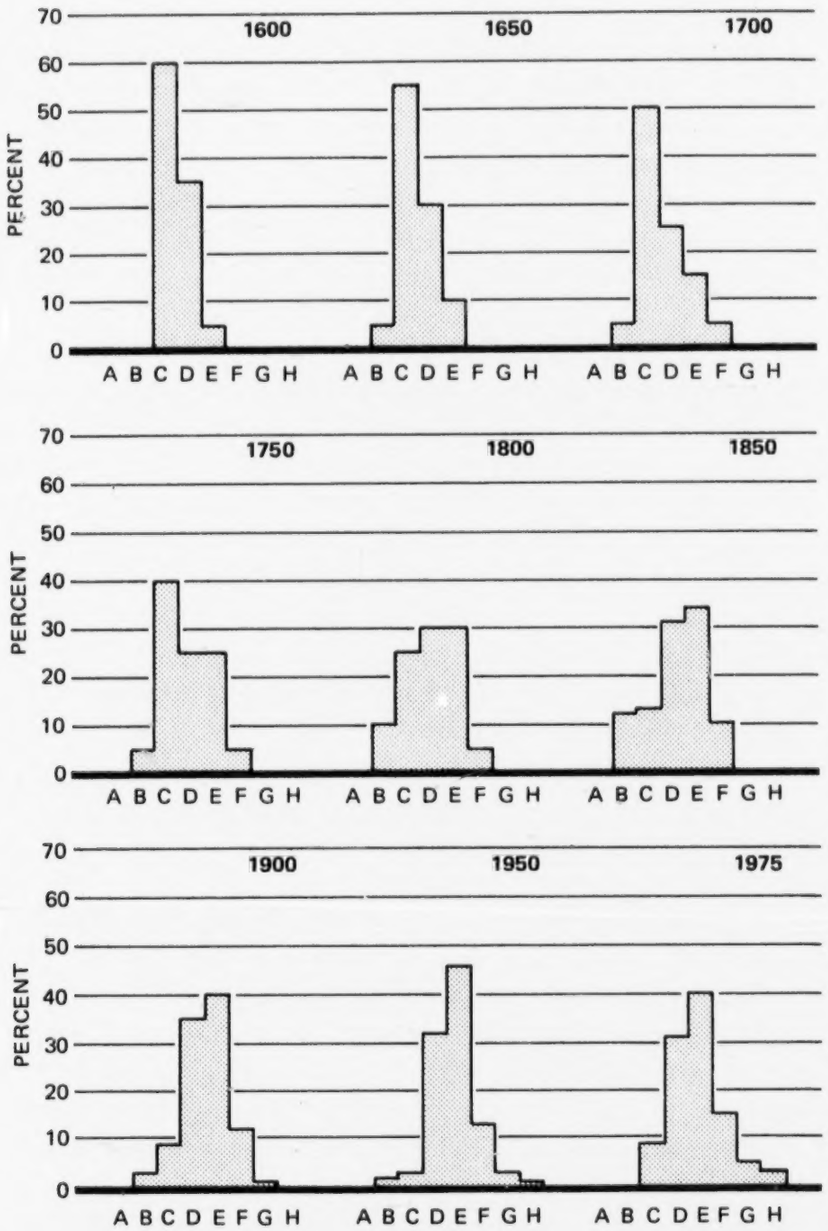

FIGURE 6 ESTIMATES OF THE PATTERNS OF DISTRIBUTION OF INTENTIONALITY PATTERNS AT DIFFERENT POINTS IN THE DEVELOPMENT OF THE AMERICAN CULTURE

The curves show the gradual decline of the primitive adventurer and his replacement first by the churchly leaders briefly and then by the merchants. Indicated in the figures are the increases in the earlier patterns as well as the more evolved. Before 1700 there were few slaves or indentured servants, persons often reduced to Primitive forms of existence. Such people reach their greatest number just before the Civil War. But as the humanitarian emphasis grows in the culture, Protoman beings are preserved for the first time and the natural selection that previously would have destroyed them is prevented in some measure.

Figure 7 recapitulates the same estimates but particularly calls our attention to the three patterns that have been dominant in American culture. It is interesting in this figure to see how the Structured people are often the glue that holds together the society that otherwise might split apart. It seems likely that they constitute the lower middle class backbone of the community and provide both the valuable steadying influence on the course of the society and the unfortunate reactionary effects. Before 1900, structured people tended to be identified with the church in its various forms: more recently they seem to be more linked with the cultural tradition.

Forecasting Alternative Futures

It will be useful to carry our speculations forward, estimating the likely course of the next five and 30 years. The former (1975) is apt to be not too dissimilar to the present situation. Figure 8 shows the domination of Structured and Objectivist patterns that exist, with the growing number of Sociocentric. It is this split between the change forces represented by the F pattern and to some extent even the Personalistic and the conservational influences of the C and D gestalts that is pulling the E pattern back and forth. To be sure, the bulk of Objectivist influence is still in the conservative direction, but there is a change going on, and the pragmatism of Objectivist thinking is subtly edging many businessmen and scientists toward the Sociocentric side and the change processes.

When we come to try to speculate about the future to the year 2000, this polarization requires that we recognize two distinct possibilities: (1) that the reactionary forces may predominate and move the culture toward greater conservatism and a possible police state or (2) that the growth forces may win and we may realize a flowering of man's potential.

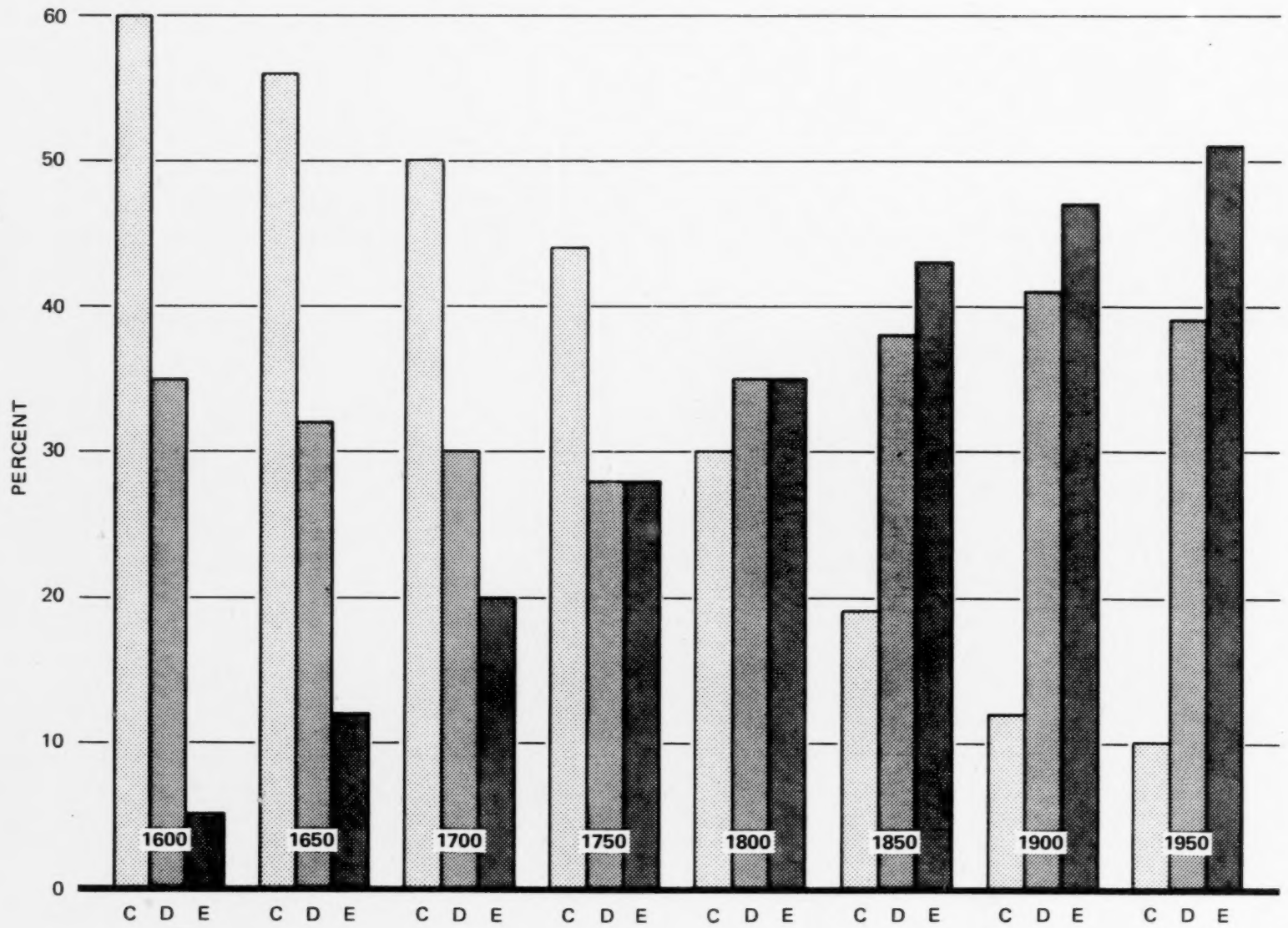

FIGURE 7 ESTIMATES OF RELATIVE PROPORTIONS OF THREE MAIN INTENTIONALITY GESTALTS DURING THE COURSE OF THE DEVELOPMENT OF THE AMERICAN CULTURE

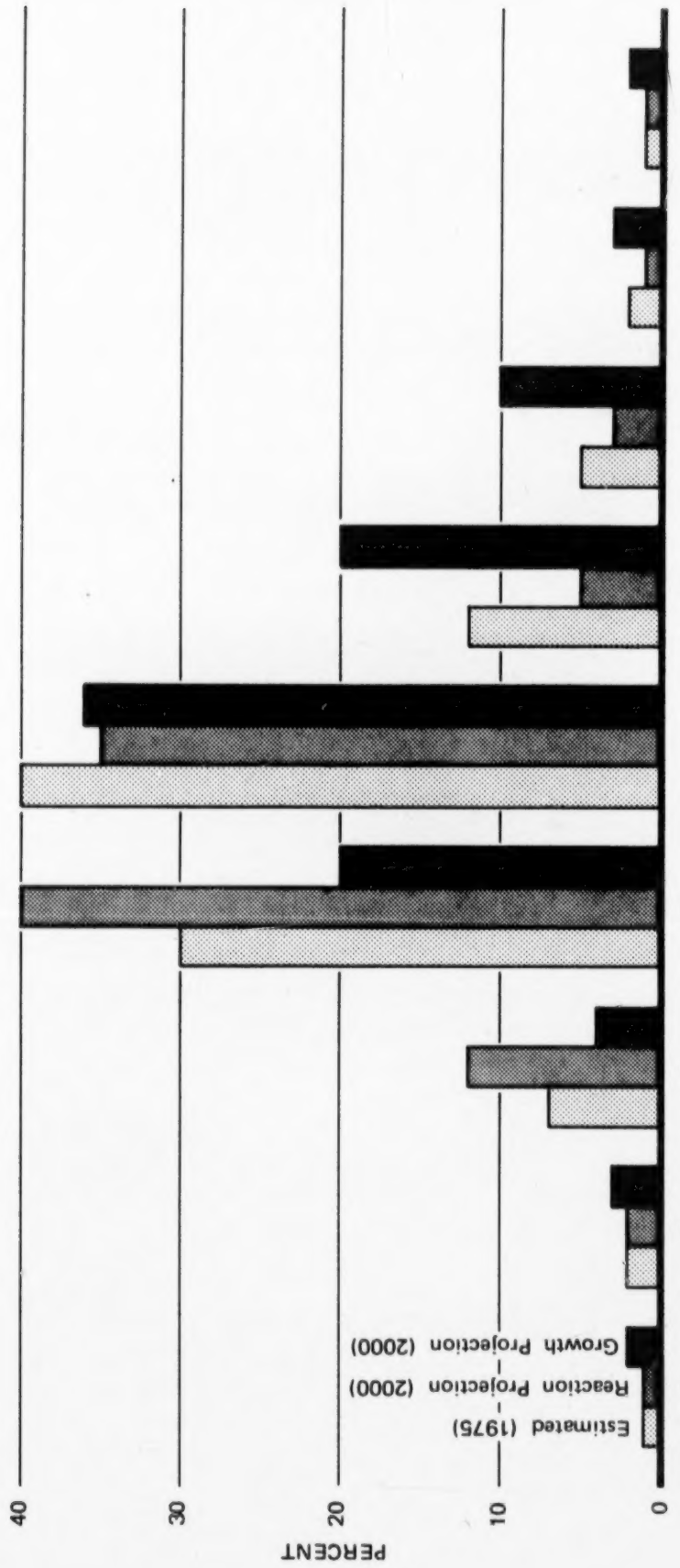

FIGURE 8 POSSIBLE FUTURES IN TERMS OF PROJECTED RESPONSES TO THE PRESENT THRUST TOWARD PLURALISM IN THE SOCIETY

Notably, in the first instance, we may expect a decline in all patterns further evolved than D. The reactionary mood would strengthen C and D without question. However, the growth outcome would show appreciable declines only in C and D patterns, and possibly a small degree in the E gestalt.

These speculations are, of course, tentative to a point approaching fantasy. This is not to devalue this sort of thinking. It is important to be imaginative about these matters, to explore possibilities, to anticipate changes as much as possible and to illustrate the sorts of thinking that more carefully founded studies might make possible. We may be sure that contingency will outstrip our expectations, but we can do much to have a kind of set toward the future that will help us to meet what does occur with wisdom and perspective. Guesses, estimates, and fantasies all can play a part in preparing us to do so.

Summary

It is necessary for American culture to become increasingly pluralistic. The transition from our present basically monolithic culture must be accepted as a challenge if we are to change and exist, rather than remain static and perish.

Three forms that a peaceful pluralism might take include: (1) geographic pluralism, in which different areas of the country are designated for different intentionality patterns; (2) local option, a variation of the geographic plan, in which different neighborhoods within a metropolitan area are designated for different patterns; and (3) de facto pluralism that requires us to practice pluralism without geographic or local isolation or segragation of intentionality patterns.

We have developed subjective estimates about pluralistic distributions at different periods in American culture that may help us speculate on the direction in which we are advancing. Hopefully with guesses, estimates, fantasies, wisdom, and perspective, we can make correct decisions about our futures.

X CONCLUSION

We have long lived on earth with a heedless and individualistic attitude. The time has come when we can no longer do so. We have three basic choices: (1) we may come to our maturity and exercise new responsibility in self-direction, (2) we may relinquish the controls to a small group with most men remaining their child-like subjects, or (3) we may die --all of us or most of us. We have tried to show why the most basic question for our time is whether we men will find ways of controlling what we and our fellows think, feel, and do, and how we related to each other and to our world. Only if there is some new degree of dependability and responsibility brought into this realm of how we live and experience can we have hope that we may survive to explore the possibilities of being human.

Control is the key to survival. Control of what men will experience and of what men will do must increase if the world is to escape disaster. The question for us is whether we will seek those ways of aiding all men in moving to more distinctly human patterns of being.

To understand how we can apply more effectively the principles of control to man or how man can control his self-direction, we must know what or who is man. The ancient question is renewed in each age, and today it confronts us with especial poignancy when man's creations--machines, computers, cybernetics--threaten to surpass, subordinate, or perhaps even destroy him. How shall we regard the differences among men? In this postindustrial age, man has been characterized as machine like, or mechanomorphic. The mechanomorphic view of man states that the human being is essentially a device for processing inputs and reissueing them as outputs, and that what occurs within the person is determined solely by mechanistic processes derived from instincts, physiological drives, and patterns of habits. The mechanomorph states that differences are derived environmentally and can be reduced or eliminated when we have better control of the environment. Ultimately it will be more efficient and thus most desirable if there are no differences among men. Moreover such differences cause conflicts and often make it difficult to say who is right. In a meaningful way, the world macroproblems are rooted in the mechanomorphic view of man. We can bring no true hope and dedication to understand and solve world problems as long as we continue to view ourselves as rather feeble machines caught in the interplay of powerful world influences.

A new view of man is required. A humanistic view is needed that accepts man with all of his instinctive and physiologic responses and characteristics, his attributes and failings, his conservatism and liberalism, his contridictions and consistencies--his diversity. The humanistic observer answers the question about the significance of the differences among men in a contrasting way--each man is unique. Differences among men are inherent in man's nature, and they are to be valued and regarded as a rich resource. Human subjectivity is precious.

The combination of the humanistic image of man and the spectrum of human diversity, as described in the eight intentionality patterns, provides the psychological foundation on which an effort can be built to move our Western culture to become highly synergistic. It also appears that psychosocial development is a necessary--but not sufficient--prerequisite to any survival course for evolved man that does not institute imposed control over the great mass of humanity. Our main concern is with: (1) the conceptual structure that may make possible the hope of greater synergy, and (2) the institutional developments that might move that hope toward realization.

Greater synergy can be achieved through the increased facilitation of realization of human potential. For this, however, we must have experiences that fulfill our intentionality gestalt and we must experience the proper and necessary conditions for movement in and between intentionality patterns. Currently, some "better," middle class schools are organized to permit students some E pattern training, and there appears to be a movement to F and G pattern opportunities. However, the movement must encompass wider ranges of our population; therefore, it is important that we carefully consider how educational support for that purpose may be mobilized more effectively.

A completely reconceptualized and revitalized educational program is required. The structural characteristics must be different and should include services for: intentionality exploration, intentionality support, values dissemination, and interpattern communication. The new educational system must be conceived as being assigned the mission of communicating humanistic values and thereby furthering the advancement of individuals toward the realization of their deeper intentionality goals. We must overcome the "wild creature" image of the child, the middle class values of the educational process, other difficulties with the traditional educational establishment, and the unrepresented minority group philosophy of childhood. These current and generally accepted ideas of man and education are repressive and restrict man's uniqueness and rich resource of potential creativity and human possibility.

We do not know how to do this at this time. We do not know how to conduct the necessary business of our world on a basis that recognizes the uniqueness and subjectivity of each person. However, we can make a start and such a start is involved in the concept of a pluralistic society and a new educational system. This not only makes some place for differences among men, but it sets a whole different pattern of response to such differences and thus hopefully opens our awareness to further conceptions.

Man has long prided himself on his reason; this faculty, we have held, distinguishes us from the animals. But we are animals and our reason too often has been used for purposes more destructive than any intents of our animalian brothers. Moreover, we now are finding that reason does not distinguish us from the machines. Indeed it is increasingly clear that the computers may soon excel us in objective logic. Perhaps it is at last time for man to accept his own heritage and to value his subjective life that does distinguish him from machines and gives him his unique place in the animal kingdom.

The subjective life--the domain of feelings and emotions, of aspirations and dreams, of dread and tragedy, of fantasy and creation--is where man may discover that his own nature is truly unique. His sense of humor; his capacity for continuing change; his ability to embrace past and future into the present; his pondering on meaning; and his creation of literature, art, and music are man's special contributions to the universe. It is the human possibility.